



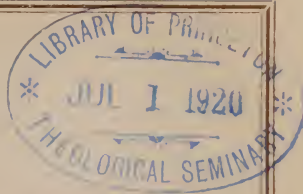
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The Outlook of Missions

Volume XII

Number 6

June, 1920



YOUR DAUGHTER



*The ideals you
taught her came
from the Church*

INTERCHURCH World Movement

Are You Coming
to a
**MISSIONARY
CONFERENCE** ?
ONE OF THE SUMMER WEEK **S**

Select Your Entrance

	Frederick, Md., July 10 to July 17 Newton, N. C., July 20 to July 25 Tiffin, Ohio, July 24 to July 31 Lancaster, Pa., July 31 to August 7	<hr/> Consistory <hr/>
<hr/> Woman's Missionary Society <hr/>	<div style="border: 1px solid black; padding: 5px;"> <p>Through many windows you will look in and receive:</p> <p>BROADENED KNOWLEDGE OF MISSIONS</p> <p>TRAINING FOR LEADERSHIP</p> <p>DEEPENING OF LIFE PURPOSES</p> <p>INFORMATION and INSPIRATION</p> <p>REST and RECREATION</p> <p>GOOD FELLOWSHIP</p> </div>	<hr/> Sunday School <hr/>
<hr/> Young People's Societies <hr/>	Ridgeview Park, Pa., August 2 to 8 Collegetville, Pa., August 9 to 15 Mission House, Wis., August 16 to 22 Indianapolis, Ind., August 25 to 29	<hr/> Congregational Missionary Committee <hr/>
<hr/> Personal Recognition of a Great Opportunity <hr/>		

In this day of forward moving and intensified activity on the part of the Church, it is necessary that every local church body, in order to keep up the pace, should have more leaders, well-trained. Every organization of the church should arrange to send at least one delegate to a summer missionary conference. Missions is considered the actuating force in the Church.

The entrances to the conferences should be **MANY** and **WIDE**.

For further information, address the

MISSION STUDY DEPARTMENT

Reformed Church Building, Fifteenth and Race Sts., Philadelphia

The Outlook of Missions

Headquarters: Reformed Church Building, Philadelphia, Pa.

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The Quiet Hour



I am with thee, and no man shall set on thee to hurt thee.

—Acts 18: 10.

There is a very intimate connection between clean clothes and clean souls.

—HARRIS E. KIRK.

There is an inmost center in us all,
Where truth abides in fulness; and around
Wall upon wall the gross flesh hems it in.

—ROBERT BROWNING.

There is but one discipline possible in a true church, and that is submission to the authority of Christ.

—JOHN GARDNER.

Love is our only reliance today in the extension of that kingdom to those parts of the world that we call foreign, and that we sometimes injudiciously speak of as heathen.

—CHARLES WOOD.

Who seeks for heaven alone to save his soul
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are.

—HENRY VAN DYKE.

“Lord, when Thou

Puttest in my time a day, as Thou dost now.
Unknown in other years, grant, I entreat.
Such grace illumine it, that whate'er its phase
It add to holiness, and lengthen praise!”

The supreme aim of every church creed maintained in all Christendom should be only this—this and nothing more—just to tell who Jesus Christ is, where He proposes to lead, how men can go along with Him.—*The Continent*.

Do you know the great song of life—the psalm of righteousness and of love and of truth and of beauty? Jesus Christ can teach that to you, and Jesus Christ only. Learn it, and sing it, and then teach others to sing it!

—HENRY HALLAM TWEEDY.

The consecration of all to our Master, far from lessening our power to impart, increases both our power and our joy in ministration.

—J. HUDSON TAYLOR.

Only spiritual foundations of truth and righteousness and brotherhood will really exalt the nations and consolidate the world so that it will hold together and weather all storms.

—JAMES H. SNOWDEN.

You and I do not know anything about cross bearing when we are merely suffering. That is not the cross. We touch the cross when we begin so to act, so to live, so to serve, so to give, as that we are suffering loss in order that others may gain. That is the cross.

—G. CAMPBELL MORGAN.

It is not the closet which men see. It is not a man's secret, personal, religious life which the world understands and praises. Yet it is in the closet that the roots of his life grow. And if the roots be not nourished, then the tree will soon die.

—J. R. MILLER.

It is a pleasant theory to nourish, that every deserving book sooner or later finds its way to those that can love it best. There is a destiny that leads readers . . . to those authors in whom they find most of that sympathy or attraction which it is the reader's end in life to discover.

—E. V. LUCAS.

The Christian does not need to be bothered by the troubles of life or fretted by its dis-appointments. Resting in God, he can rise above his surroundings. As the Psalmist put it, “His soul shall dwell at ease,” or, in the words of the margin of the King James' version, “shall lodge in goodness.”

—JOHN T. FARIS.

THE PRAYER



RACIOUS Father in Heaven, guard us in those points of our characters that are most weak. Keep us from vanity and pride, from evil thoughts, and from unkind speech. Help us to love Thee with all our hearts and to cordially love one another. Aid us as we try to serve Thee by ministering to our fellowmen. And grant us at last a home with Thee in Heaven, through our Saviour, Christ. Amen.

—JESSE THOMPSON WHITLEY.

THE OUTLOOK OF MISSIONS


VOLUME XII.

June, 1920

NUMBER 6.

The Ready World

CORNELIUS H. PATTON, D. D.

HE Interchurch World Movement has as its objective the giving of the whole Gospel to the whole world by the whole Church. It is inclusive, or hopes to become so, of all the missionary activities of the Protestant Evangelical Churches of North America. Its plans look to reaching the vast unchurched populations in our American cities, especially the foreign populations; it is giving careful attention to migrant groups of laborers, like wheat harvesters, lumbermen, fruit pickers and the like; it is studying the Negro problem, the problem of the village Church and the Church in sparsely settled communities. These activities commend it to all who desire to see America intelligent, healthy, prosperous and Christian. If I now mention particularly America's impact upon the foreign field it is not to minimize what is proposed at home; it is because the rise of this movement synchronizes with the period of special opportunity and pressure in non-Christian lands.

Even before the war we had what was called a New Era for the foreign missionary work, and conditions abundantly warranted the use of the term. The Near East and the Far East, Africa, too, and the Island regions were coming forward with a rush. It was a commonplace in

those days for missionary speakers to say, "Once we used to pray God to open the doors to the Gospel in heathen lands. God answered that prayer and today we see the doors open on every side. Our prayer now must be 'Lord, help us to enter the doors Thou hast opened before us!'"

What language is left to describe the present situation arising from the war? One has called it "a landslide of opportunity." Go where we will in mission lands and we find the opposition giving way, prejudice disappearing, and a warm welcome to the exponent of pure Christianity. The unifying of the non-Christian world through the war is a result not to be crowded out of our minds by the bitterness of political strife. Democracy has become a world idea and is bound to become a world possession. The appreciation of human personality has come to India and China. The brotherhood of man is recognized as the working principle for society in Korea and Japan. The ideals and standards of western Christian civilization are acknowledged throughout the Orient and are being assimilated with astonishing rapidity in business and commercial life. They are saying in China, "We have taken over from the West its scheme of government, its system of education and its business code, and we are worse off now than we were before. Perhaps we have left out the essential thing, the religion of the

west; perhaps it is Christianity which will save us." And so their leaders and their educated men are beseeching us to teach them the way of the Christ. The hour of China's greatest political weakness and humiliation is the hour of her brightest religious outlook. Every traveler and observer brings back that diagnosis of the situation.

The China situation alone would be a sufficient warrant, let us say compulsion for the Interchurch World Movement. In that oldest of the nations one-quarter of the human beings who walk this earth stand at the door of the Kingdom. Is this a time for the Church to hold back? Can we justify ourselves in continuing in the old, divided and inadequate way? Can we fail to see that God's Spirit, which is moving so mightily upon a land like China, is moving upon the Churches of America in order that they may put aside their differences, their poverty of sacrifice and unite for a victorious advance?

If ever there was a time when Ameri-

ca ought to stand behind and reinforce a Christian movement in a foreign land that time is now in Japan. The darker we paint the picture of Japan's aggressions in Korea and Shantung, the stronger the argument for supporting the Church in that land. "This is the greatest piece of news which ever has come to us from the homeland," was the verdict of the missionaries in Japan last summer when I was privileged to tell them of the Interchurch plans.

To Japan add India, add Africa, add especially the Near East, and you will find the compulsion of this movement made doubly strong. It is a day of mass movement towards Christianity, a day like that of the Book of Acts, a day of great fulfillments. What is the Church in America proposing to do in such a time? Keep on in the old way? Who has anything to suggest, aside from this leaguering of our plans and forces in this Interchurch program of advance?

—Envelope Series.



THE DAMASCUS GATE IN JERUSALEM.

In the Street Called Strait

JULIA HALL BARTHOLOMEW

Forth from the city of Jerusalem
Towards Damascus, through the north-
ern gate,
Rode out a retinue of mighty men
Determined on the spending of high
hate.

Pushing aside the patient caravans,
Laden with precious products of the
loom,
Spices and perfumes, gems and orna-
ments,
They sped with haste and hatred, bent
on doom.

It had been told that in Damascus town
The followers of Christ had multi-
plied;
Full many learned His way, and loved
His cause,
And did true service for the Crucified.

Nearing Damascus' fair white walls and
towers,
Beauty cried out to curb the curse of
wrath;
Green gardens stood, sweet-rivers flowed
in peace;
And lo! a heavenly vision held the
path.

Sickened by rage, and poisoned in the
blood,
And blinded quite, Saul fell upon his
face;
Beneath deep wrath the vision found his
soul,
And rage could not withstand that
wondrous grace.

led as a child Saul entered the bazaar;
And he who brought the band, in pride
and hate,
Sought peace and quiet for his weary
heart;
Humbly he prayed there in the Street
called Strait.

"Challenges Best Brains of Nations"

"Religion must march onward past the ice cream social and kindergarten tactics or it is going to be ground under the insensate juggernaut of unmoral economic forces. This is being realized more and more by the truly big men of the church. Wherefore the Interchurch World Movement and other similar campaigns conducted by separate denominations. If religion is worth anything it is worth 'selling' to the world in a large way. It must have talking points which will appeal to strong, virile men. In other words, it must have the 'punch' that awakens men and makes them sit up and take notice. A minute analysis of the modern ills will convince thoughtful persons that the remedy must originate in the individuals that compose society. System and plan, while very important, are at the mercy of the individuals who carry out the systems and plans. It has been truly said that 'the day of soft-cushioned pews, languid, academic sermons and half-hearted effort is being superseded by the period of virile, intensive personal evangelism, brought in by big organized effort.' Nothing is more blessed or effective than the widow's mite and the little child's Sunday School penny, for they represent the best effort in giving, and men who believe in the mission of the Church will have to give themselves and their means in proportion as the widow gave her mite in order that the great work may be done. The effort challenges the best brains and hearts of the best men of the nation.—
Allentown, Pa., Item.


The thing surpasses all my thought,
But faithful is my Lord;
Through unbelief I stagger not,
For God hath spoke the word.
Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, "It shall be done!"

—JOHN GILL.

Mission Study Department

PAUL L. SCHAEFFER, SECRETARY

All Aboard!

 HE locomotives which shall carry the delegates of the summer missionary conferences to interesting and pleasant fields are now in the train shed getting up steam. The "Frederick Conference Special" is almost ready and is giving off impatient puffs. The gate is open. All aboard! Write out your own tickets, your application blanks, you people, young and old, who are going to Frederick. Near at hand are other Specials: The Newton, North Carolina; The Tiffin, Ohio; The Lancaster, Pa.; The Ridgeview Park, Pa.; The Collegeville, Pa.; The Mission House, Wisconsin, and the Indianapolis, Indiana. They are storing up vast amounts of steam and will be starting before you realize it. The porters and conductors are donning their uniforms and polishing their buttons. Look over the announcements as they appear and you will observe that the leaders, the service, the accommodations are *par excellence*. Make your application early and obtain choice reservations. Once more the cry is heard: "All Aboard!" *Don't miss your summer missionary conference train!*



MISSION STUDY GROUP.

Frederick Missionary Conference Hood College, Frederick, Md., July 10-17

TENTATIVE PROGRAM

Opening Service, Saturday, July 10, at 7.45 P. M.

Presentation of the pageant, "The House of Brotherhood," by the Reformed Churches of Frederick, Md. Reception to delegates will follow.

Conference Sunday, July 11

A. M. The delegates will attend the Sunday School and Church services of the local Reformed Churches. Each pulpit will be filled by a Conference leader.

8 P. M. Conference Sermon by Dr. Charles E. Schaeffer, Philadelphia, Pa.

DAILY PROGRAM

Monday to Friday, inclusive.

Morning:

Reveille and Devotions.

7.30—Breakfast.

8.30-9.15—Bible Period—Leader, Dr. Charles E. Schaeffer, Secretary of Board of Home Missions.

9.20-10.20—Mission Study Classes:

1. *The Near East.* Leader, Prof. Howard R. Omwake, Dean Franklin at Marshall College, Lancaster, Pa.

2. *The Church and the Community.* Leader, Dr. Paul J. Dundore, Latrobe, Pa.

3. *Tohoku, the Scotland of Japan.* Leader, Prof. Paul L. Gerhard, Sendai, Japan.

4. *Serving the Neighborhood* (Young People's Group).

10.30-11.00. Half hour with missionaries and others.

11.00-12.00—(a) *Institute Hour.*
Monday—Mohammedan World.

Tuesday—Missionary Methods.

Wednesday—Question Box.

Thursday—Forward Movement.

Friday—Life Service.

(b) W. M. S. study class, *The Bible and and Missions*. Leader, Mrs. Henry Gekeler, Cleveland, Ohio.

(c) *Mission Band Group*. Leader, Mrs. J. H. String, Cleveland, Ohio.

Afternoon:

Rest and Recreation.

(A beautiful campus, tennis courts, opportunities for interesting hikes and games are the means of wholesome fun and recreation. Rev. Paul Reid Pontius, Gettysburg, Pa., is director of recreation.)

5.30—Supper.

Evening:

6.45-7.30—*Sunset Service*. Theme, "Life Service." Leader, Rev. Ernest N. Evans, Indianapolis, Indiana.

7.45-9.00—*Platform Meetings*.

The meetings are not definitely determined. They will include lantern slide lectures, stirring addresses on home and foreign missions, and probably a special representative of the Interchurch World Movement. There will also be a Social Evening.

Rates:

Room and board for the week, two in a room, \$13; one in a room, \$15. Each delegate is expected to forward a registration fee of \$2.00 to help in meeting the expenses of the Conference. Please enclose the same with application for registration and send to Paul L. Schaeffer, Reformed Church Building, Fifteenth and Race Sts., Philadelphia, Pa. Make check payable to Mission Study Department.

Rev. W. S. Kerschner, York, Pa., Chairman of Conference Committee and Director of Music.



LAST YEAR'S CONFERENCE GROUP AT CATAWBA COLLEGE, NEWTON, N. C.

Attend this Year, July 20 to 25!

**How the Program is Coming Along
Summer Missionary Conference,
Tiffin, Ohio, July 24-31, 1920**

Morning:

Reveille and Devotions.

7.30—Breakfast.

8.30-9.15—*Bible Period.* Leader, Dr. Daniel Burghalter, Tiffin, Ohio. Dr. Burghalter has recently returned from a trip through the Orient.

9.20-10.20—*Mission Study Classes:*

1. *The Near East.* Leader, H. R. Omwake, Dean Franklin and Marshall College, Lancaster, Pa. Mr. Omwake taught in the Near East, and is a personal friend of the author of the book.

2. *The Church and the Community.* Leader, Dr. Theodore P. Bolliger, General Secretary of Tri-Synodic Boards of Home Missions and Church Erection.

3. *Tohoku, the Scotland of Japan.* Leader, Prof. Paul L. Gerhard, Sendai, Japan.

4. *Serving the Neighborhood.* (Young People's Group). Leader, Rev. George Longaker, Akron, Ohio.

10.30-11.00—Half hour with missionaries and others.

11.00-12.00 (a) Graded missionary instruction for workers in the Sunday School. A strong program is being worked up by the educational department of the Publication and Sunday School Board.

(b) W. M. S. Group, study of Foreign Mission text book, *The Bible and Missions.* Leader, Miss Carrie M. Kerschner.

12.30—Dinner.

Afternoon:

Rest and recreation.

5.30—Supper.

Evening:

6.45-7.30—*Sunset Service.* Theme, "Life Service." Leader, Dr. Henry J. Christman, President Central Theological Seminary, Dayton, O.

Platform Meetings:

Saturday evening—Pageant, "The House of Brotherhood." Reception.

Sunday morning—Conference Sermon, Rev. F. W. Leich, Galion, Ohio.

Sunday evening—Dr. Daniel Burghalter, Field Secretary, Board of Foreign Missions.

Monday evening — Missionary Symposium conducted by Dr. Bolliger, Rev. Bogar and Rev. J. C. Horning. Dr. Bolliger and Rev. Horning have accepted thus far. Other evenings not definitely planned for. They will include lantern slide lectures, stirring addresses on home and foreign missions, and probably a representative of the Interchurch World Movement. There will also be a Social Evening.

Musical Director—Rev. William E. Miller, Covington, Kentucky.

Recreational Director—Rev. William E. Troup, Canal Winchester, Ohio.

Chairman of Conference Committee—Rev. F. H. Rupnow, St. Marys, Ohio.

Rates:

Room and board for the week, \$10; one in a room, \$12. Each delegate is requested to bring two sheets, a pillow slip and towels along. Each delegate is expected to forward a registration fee of \$2.00 to help in meeting the expenses of the conference. Please enclose the same with your application for registration, and send to Miss Frances M. Gillis, Heidelberg University, Tiffin, Ohio. Make check payable to Mission Study Department.

Magyars Generous Givers

Magyars in this country are among the most liberal givers to the Church of any peoples, declares D. A. Souders, who is making a study of them for the New American Division, Interchurch World Movement. For several years their average giving has reached \$17 per capita for all purposes.—*Interchurch Bulletin.*

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Over the Top


The great majority of our Missions went over the top in raising the Forward Movement quotas. Of course that is what was to be expected of them. More and more the Missions are coming to the place where they feel themselves to be the hands and feet of the Board in carrying into practical effect its plans and policies. It is gratifying to see the whole-heartedness with which these Missions enter into the program of the Board. This is as it should be, for any Mission that is in part supported by contributions from the Board should be in thorough-going accord with the work in which the Board itself is interested. Consequently the Forward Movement was well received by the Missions and they entered into it with all their heart. At the same time, these Missions will be obtaining big results for themselves. They will be getting something out of the Movement which is intended to put their work upon a more adequate basis. The Movement will furnish them funds to secure suitable equipment and to liquidate their debts, thus enabling most of them to reach self-support during the five-year period. It is, therefore, the part of wisdom for these Missions to make good in the Forward Movement. In some instances the quota was very high. Missions usually have a large per capita to raise for benevolences, as well as for current expenses. The quota of the Forward Movement, being based on the percentage for benevolence and current expenses for the last five years would, in the nature of the case, be larger per capita for the Missions than for those who have not ranked as high in these matters. The reward of doing good is

the ability to do better. These Missions will pay their quotas and they will be the stronger for so doing. The Board is proud of this fine spirit of co-operation on the part of its Missions.

Missions in the South

North Carolina Classis has more Missions among its congregations than any other Classis. There are ten of them. They occupy strategic and growing centers of population. All of them are well located. Most of them have wonderful possibilities for future development. The appropriation from the Board for these Missions is over \$10,000 a year. Practically one-tenth of the total appropriation for Missionaries' support goes to the Missions of North Carolina. North Carolina was the first Classis and also the first State to go over the top in the Forward Movement. This is just what might naturally be expected. The South is always ahead of the North. There the buds and blossoms come out first; there the song-birds sing their earliest songs; there the harvest ripens earliest. The first Home Missionary to get into Ohio likewise came from the South. The first Protestant minister who preached the first Protestant sermon west of the Mississippi River also came from the South. So we are not surprised that North Carolina Classis was the first to go over the top. The spirit of this Classis is beautiful. The people work together as a unit and are probably making more rapid progress than in any other section of the Church. There are great possibilities in the Southland. We must not abate our efforts one whit, but must press on, doing larger things for this section than ever before.

The Meeting of the Executive Committee

HE meeting of the Executive Committee of the Board of Home Missions was held in Philadelphia on April 13th and 14th. Being the last meeting of the present triennium, most of the business was of an unfinished character, and only such new items as would have to be taken up now were considered.

The following resignations were accepted: Rev. E. O. Marks, Johnstown, Pa.; Rev. R. W. Blemker, Warren, Ohio; Rev. J. K. K. Stadelman, Hope, Philadelphia; Miss Alvena Hannig, Deaconess, Gary, Ind.

The following were ordered to be commissioned: Rev. Marcus Grether, Lincoln, Nebr.; Rev. R. Elliker, Tamms, Ill.; Rev. Charles A. Bushong, Pitcairn, Pa.; Rev. A. M. Schaffner, Ellwood City, Pa.; Rev. H. J. Miller, Warren, Ohio. Professor Orr was appointed supply of the Avon Street Mission at Akron, and Student G. Gebhart as supply for the Central Avenue Mission, Indianapolis, Ind. Students were also appointed for Lexington, N. C., and for Brookford, N. C.

The officers stated that a building had been purchased in New York City to be used as a Hospice in connection with our Harbor Mission work. The Board approved of this purchase and of the amount to be applied to make necessary alterations and improvements to the building.

Treasurer Wise gave an extensive account of his trip to Los Angeles on the occasion of the opening of the Japanese Mission on February 1st, and also on his visit to San Francisco, where he bought a property in the name of the Board for the Japanese Mission. The Board approved of both of these matters.

The matter of opening up a work among the Italians in Chicago was referred to a special committee with power.

The Board took favorable action on supporting a Religious Day School in

Gary, and also in conducting Vacation Bible Schools in our Hungarian Missions during the summer months. The Missionaries were urged to attend the Summer Missionary Conferences.

Action was taken looking towards the erection of a suitable church building and parsonage for the new Mission at Kannapolis, N. C. A suitable lot at Kannapolis was donated to the Board for this Mission by Mr. Cannon, owner of a large cotton mill there.

The Board took action inviting Mrs. J. Mori, Mrs. Ida Harsanyi and Miss Rebecca Forman to be present at the meeting of the Woman's Missionary Society of General Synod on May 18th to 23d.

The Mission at Conesville, Iowa, of which the Rev. G. A. Ingle is the pastor, went to self-support on March 1st, and the congratulations of the Board were extended.

The services of Superintendent James M. Mullan were granted the Interchurch World Movement to serve as Director of the City Surveys of Pennsylvania. This may take him out of the active work for a year or more. In the meantime, the work of his department will be cared for by the General Secretary.

The Board made an appropriation of \$500 for the Migrant Groups in connection with the Home Missions Council and also a contribution to the Commission on Evangelism of the Federal Council.

The Treasurer presented the quarterly report, showing net receipts in the general fund of \$39,382, and in the Church-building Fund of \$11,869.42. He also presented the outstanding facts of the triennial financial report to the General Synod, which showed a gratifying increase in the receipts.

A special meeting of the Executive Committee was held on May 19th in Reading, Pa., in connection with the General Synod.

The annual meeting of the Board will be held on Wednesday, July 7th, at 9.30 A. M., in Philadelphia.

Notes

Rev. Clarence Woods, pastor of the Mission at Winchester, Va., makes the following splendid report: "Have been on the job 24 hours per day during April. Received 33 members; had great Easter services. Made our local canvass, received an increase in salary. Made the Forward Movement drive and in three hours' work over-subscribed our quota, \$1600."

* * *

Practically all the Missionaries report that their efforts during the month of April were turned almost entirely to the Forward Movement.

* * *

One of our Missionaries in reporting the interest shown in the Forward Movement gives the following illustration: "I want to tell you of one contribution to the Forward Movement budget which I received yesterday. It was a gift of only two dollars, but it came from an old lady living in one of our charitable institutions. When I presented the cause to her she told me that she had very little money and no income, since she was no longer able to work. But she told me she wanted to do something and gave me the two dollars. One of these dollars she said had come to her from an old clothes man to whom she had sold some clothing she had gathered together. It was an example of the widow's mite."

* * *

St. Paul's Mission, Juniata, of which the Rev. John K. Wetzel is the pastor, has a most successful Junior congregation with eighty on the roll. The pastor is arranging a reception for them after the meeting of Classis.

* * *

Rev. T. C. Brown, pastor of Grace Mission, Bethlehem, Pa., reports the largest Communion in the history of the congregation. The Mission had 23 additions and has paid its apportionment in full.

* * *

The pulpits of the Reformed Churches

in Reading and vicinity on Sunday, May 23rd, during the General Synod meeting, were filled with Home Mission speakers. The general theme was "The Church and the Nation." In this way the cause of Home Missions was furnished a very wide hearing at this time.

* * *

The triennial report of the Board of Home Missions is full of the latest facts and figures giving detailed information on the work of the Board. A copy can be secured free of charge upon application to the Board at headquarters.

* * *

The Board has now 705 Church-building Funds on its roll, of which 143 were secured during the past triennium. This is a record of which Reformed Church can well be proud. The first Funds were secured in 1886. They have been a wonderful help to the Church. Hundreds of our Mission churches have been assisted in the purchase of ground and in the erection of church buildings by these Funds. Many more of them will have to be secured to meet the growing demands of the work.

* * *

The net receipts of the Board of Home Missions for the past triennium were \$456,955, as over against \$316,656 of the preceding triennium—a gain of more than \$140,000. On the apportionment alone there was a gain of \$127,876. This is a very excellent showing and promises even larger things for the future.

The Mexican In the United States

The Mexican problem is not all on the other side of the Border. The Inter-church surveys have revealed that there are no less than a million Mexican-Americans in the United States today, 600,000 of them in the Southwest. These Mexicans, living in wretched poverty, illiterate, alien to American life and citizenship, present an almost untouched home mission field.

Evangelization and Americanization

REV. A. BAKAY.



VANGELIZATION and Americanization constitute the task of a mission church. They are two inseparable factors in the education of the masses, who are strangers in a strange land. Like heat and light, they work together in enlightening and ennobling human life. In the process of worthy assimilation one is ineffective without the other. Evangelization is the preaching of the Gospel; the teaching of the God-given principles to which sooner or later every life and conduct must conform. Americanization is the application of these principles in our individual, social and national life. Americanization is the expression of the Gospel of Christ in our national, social and economic life. It is an effort to extend to our fellow-men and share with them whoever they may be, wherever they may come from—the blessings, the rights and privileges of our American Republic.

Too late have we come to know our obligations to the pilgrims who came to us from all parts of the world. Too few of the religious and social workers of the various nationalities and creeds have realized even to this day the immense opportunity afforded them in the proper guidance, training and education of their countrymen in America. Wherever a group of like nationality and creed settled, in most instances the natural organization to be effected was a church, a congregation. Before Americanization became a nation-wide program, excepting the Y. M. C. A., these mission churches were the only organizations caring for the social, moral and spiritual needs of the strangers.

They have done laudable work in holding the people together, in keeping them faithful to the church, in maintaining their devotional spirit of which they are natural heirs. But their work lacked the social gospel, the practicality, which the people need in the problems of daily life. They were little helped to find themselves in the new environment of a new country.

Their institutions were putting the new wine in the old bottles. The result of their efforts was that they held the people in the same antic mold of life and ideals as in their native lands. They remained strangers, foreigners in a land of welcome.

While evangelization is necessary, in fact essential to moral and spiritual development, to be truly effective and helpful it must be coupled with Americanization. Americanization gives a practicality to all Christian work, which is fundamental for the welfare of a stranger in this country. No matter how good a person may be, he is a helpless babe without the knowledge of the language of the nation in which he is destined to live, grow and develop. Without the knowledge of our history, our laws and institutions, our ways are unintelligible to him. He is an alien to our government and practices. Americanization acquaints the foreigner with our national life, it imbues him with the spirit of America. He becomes one with us in all that is truly American. He also brings to us the best of his time-honored native land. He becomes a valuable asset to society, a contributor to our national history.

Evangelization and Americanization, then, are the process of realizing the Kingdom of God in our national life. Evangelization points to the Ideal, Who is "the Way, the Truth, the Life"; imparts the Gospel, the life, the blessings of the Saviour. Americanization is the expression and enjoyment of that life, as far as possible, in all the activities of our nation. Evangelization and Americanization combined in all religious and social welfare endeavors, make for a Christian citizenship that is truly worth while here and hereafter. To such a task may every mission and every church of our land be devoted.

Movies Help Survey

In Hoboken, N. J., while the religious survey was in progress the moving picture theatres showed a slide which read as follows: "Know your city. Hoboken religious census. Be kind. Answer the questions. Costs you nothing. Headquarters, Public Library, C. F. Echterbecker, director."

My Brother In Black

BY MRS. H. M. WOLFE

WUCH has been said for the Negro, and much against him. Many solutions have been given as to the solving of the so-called "Negro problem," and yet there seems to be nothing satisfactory.

There never has been a time in the history of our country and perhaps the world when the billows of restlessness seem to be engulfing the human world as now.

The mob spirit is finding a hearty approval North, South, East and West. The prevailing spirit is sufficient evidence to awaken the interest of every thinking man and woman, regardless of race or color.

Our American people suffer justly under the well merited but still very grievous charge, that we really tolerate mob violence. In the year 1918 there were more than 75 Negroes lynched in this country. While the boys in black were "over there" trying to help make the world safe for democracy—these very la-

mentable statistics were printed upon paper and distributed by a German aeroplane among the Negro boys in Argonne forest. And our boys in black, although feeling that this was true—simply replied "To h— with your propaganda; we are American citizens and American soldiers." This is true to his disposition, patient, forbearing and faithful even in the face of wrongs. The black American was just as faithful in the Civil War when he knew his freedom was hanging in the balance. He watched and protected the "Missus" and the children while his master fought to keep him in chains. This is clearly personified in the following true story:

On a certain plantation in Virginia near Richmond a certain Colonel in the Southern Army owned many slaves—his most favorite one being "Uncle Josh." One evening after the Negroes had retired to their quarters, the Colonel came home on his war steed to spend a few hours with his wife and children. When he rode up "Uncle Josh" said: "How do you do, Mars Charles. I'se sure glad to see you. I heard dem Yankee guns a



SEWING CLASS AT THE BOWLING GREEN ACADEMY, BOWLING GREEN, KENTUCKY.

shooting and I'se feared dat dey would kill you." "Oh, I am very well, thank you, Uncle Josh. How is everything?" replied Mars Charles; not without keen sense of injustice to his Brother in Black he said: "Uncle Josh, do you know why this war is being fought?" The slave dropped his head for a moment and then said: "I don't spec I does, but it 'pears to me dis way. We has two dogs on dis place, and sometimes I throws a bone out in de yard and dem dogs gits to fightin' over dem bones. Well, one of dem is de Yankee dog and the udder is de rebel dog, an I is dat bone." Wonderful philosophy indeed.

In the war of '76 it was Crispus Attucks—a Negro—who mingled his Black American blood with that of his fairer brother upon the Commons of Boston for American Independence when no thought of freedom for his race had arisen. It was his country for which he sacrificed his life.

The Black American was at the battle of San Juan Hill. In all the wars in which America has been engaged, the Black American has done his full duty. In the face of these facts, then, ought not we desire the well merited full citizenship and protection of the Stars and Stripes as do our white Americans?

The Black American, true to his nature, will fight and die for the safety of his country—the Black American and the White American's blood will run down the same channel to the Gulf of Mexico.

Statistics show 82 lynchings in 1919. All these occurred in the South, with the exception of five that were in the North and West. One of these was a Negro woman whose physical condition was unfortunate. These conditions make the real American blush for shame. It is not the better element of either race that participate in mob violence. The better element of my race do not encourage crime or desire to protect our people in the wrong, but we desire justice and equality before the law. The Statue of Liberty bids welcome and protection to all who enter our borders, and for the most part all find a fairer treatment and more pro-

tection than do we who "have borne the burden in the heat of the day."

The Black American has never produced a Benedict Arnold, a Booth or an Emma Goldman. We have never had a Negro-leader in a strike or a mob; no I. W. W., no Bolsheviks or Soviets and Reds. We are not numbered with bank robbers. We take only that which nourishes the body. In short, we are faithful, forgiving, enduring Black Americans.

'Uneasy lies the head that wears the crown' is a well-known saying, but so far as my race is concerned, the American white man can lie down to restful repose with unlocked doors and windows and not a hair of his Anglo-Saxon head will be molested. But beware of those who have taken our places in the hearts of our American brothers.

The Negro holds no malice for the rich of our country. We seem to have the satisfaction of knowing that the more they have, the more we can borrow. This disposition is not found in the foreign element that is crowding our shores, or even the poorer whites of our own country, who hate the Negro because he is the servant of the rich.

I hope some plans may be reached to bring about a better feeling between the races. Much depends upon the ministers of our country, black and white, in crushing out the mob spirit. They are the ambassadors and therefore have the greatest influence over the greatest number of people. The Christian people should take the same vigorous stand against lawlessness as we did against whisky, and we will be just as victorious, for right will prevail in the end. Let the American spirit that prompted us to sympathize with Cuba in the grasp of tyrannical Spain, and sent our boys across the waters to the relief of bleeding France, be the same spirit to open the hearts to the wrongs and ill treatment of our own American-born, Americanized Negroes. There is one tongue, one flag, one government for these two American races.

Out of one blood did He make the races of the world. And He died to save

all the races of the world. "Out of Egypt have I called My Son." The Christ-child was sent down to Africa for safety till God called Him out; hence we must have been there then. Like the birds of the air, of many colors, dispositions and inclinations, they warble forth their songs to their Creator, and we, the Black Americans, praise and magnify His Holy Name.

"Let us dwell together in brotherly love, with malice toward none and charity for all."

Negroes In American Cities

Need for religious work among the colored population of our large cities is demonstrated by the Interchurch Home Mission Survey which has revealed that church membership among the Negroes, while common in rural districts, almost invariably falls off when the Negroes migrate to cities. New York City, which has one of the largest Negro colonies in the world, has only 28,000 Negro church members out of a total Negro population of 145,000. One Negro in five in New York City is affiliated with a religious organization, while in rural districts at least half the Negroes are active church members.

Treasuries

WILLIAM T. DEMAREST



TREASURY is a place where treasure is accumulated and stored, and in a sense, therefore, our use of the word is a wrong one, because our church and board treasuries have no accumulations. They are places where funds dedicated by their donors to God's use are received and disbursed, and we all know how frequently our board treasurers find that they have paid out more than they have received and the treasury has a deficit instead of an accumulation. But in the thought of the writer the treasury has a spiritual function which ought not to be expressed in financial terms, for it is a clearing house for service; the funds

paid into it representing the service of the givers which is quickly transmitted to workers on the home and foreign mission fields, who directly serve God's needy ones with whom they have a contact impossible for most of us. On the giving end, therefore, missionary money represents indirect service; on the disbursing end it provides direct service; and the treasury is merely the place where the indirect is changed to the direct.

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We should really be more concerned about our individual treasuries than we are about those of the mission boards; for if, individually, we are conscientious about the disbursement of the moneys we receive, giving to the service of the Lord a due proportion of our means, according as He hath prospered us, the mission treasuries will receive from most of us far more than they now do. How many of us, as we receive daily, weekly, or monthly wages, or a regular income from invested funds, earnestly undertake to decide what proportion of such receipts should be devoted to our indirect service for the Lord? And yet such decision, prayerfully made, brings a wonderful blessing not only to the one who makes it and lives up to it, but also to those to whom the message of life is carried directly by reason of this indirect service. To do our utmost for the Kingdom will help to bring the answer to our prayer and our Master's, "Thy Kingdom come."

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In their participation in God's work, very many individual treasuries are influenced by the acts or the omissions of others. There is a natural inclination in most of us to emulate the good deeds of others, but also to excuse our own delinquencies by calling attention to like examples. One often hears it said, and by sincere and well-meaning Christians, that they are giving "more in proportion to their incomes than is Mr. Somebody Else, who has far greater means." What idle reasoning this is! The Apostle Paul admonishes us to give proportionately, not

according to the contributions of some rich man, but according as the Lord hath prospered *us*. We are answerable to Him, not to our neighbors. There is another side to this reasoning, however. It is that since others do have knowledge of the amounts we take from our treasuries and devote to the Lord's work, we have a double responsibility in the matter; first, that we prove faithful stewards of what He bestows upon us, and second, that none has reason to shirk his responsibility because of our shortcomings. If we are honest with God, we need not fear the effect our example will have upon our neighbors.

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There are regularly recurring times when our treasuries should be audited. In the boards this season falls each year at the end of April, at the close of the fiscal year. Then all the receipts and disbursements of the year are carefully reviewed, and the result of these examinations, transmitted to our General Synod, shows that body whether the boards have been faithful to the trust reposed in them by the Church. Every individual should likewise examine his treasury periodically, making an accounting of his stewardship to the Lord. In this examination each one of us will readily ascertain how much of income has been needfully expended for reasonable support of self and family; how much has been properly expended for self-development in order that life and service may be more efficient; how much has been used for the gratification of desires that are wholly selfish; how much has been devoted to the cause of Jesus Christ, to help extend His Kingdom on earth. Such an audit of treasuries would make many of us hide our faces in shame as we approach the mercy seat, but has not our Father the right to such an accounting from His children?

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One of the aims of all treasurers, as well as of all individuals, is to keep a balance in the treasury. This is supposed to demonstrate wisdom in administration; business foresight; and a rightful appro-

priation of available funds. As a matter of fact, a balance in the treasury may indicate exactly an opposite condition. It may show a lack of vision; a blindness to opportunity; and the fear of a deficit or a debt frequently operates to reduce income. When we are undertaking to carry forward God's work in the world we may not be niggardly. If we are sure that He is pointing out the path of service, we must, either as mission boards or as individuals, walk resolutely in His way and trust Him to guide us through in accordance with His purposes. Here is where faith must supplement, or even supplant, worldly wisdom; where the treasury must be administered with a real spiritual motive.

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If we accept the foregoing as a general statement of the motives and methods which should guide us in the management of our treasuries, individual and collective, admitting that we should fundamentally consider their contents as resources given by God and to be used by and for Him, we may summarize the principles involved somewhat as follows: First, Recognition of the fact that we are administrators for God. Second: Consider our money as means which He gives in order that we may serve Him. Third: Look to God for direction and guidance, and, being assured of His leading, dare anything for Him. If these principles control our service we shall cease to worry about treasury balances or deficits, our whole concern being centered upon our efficient participation in God's plan for the redemption of the world through the Gospel of His Son, our Saviour.

—*The Mission Field.*

Darkest America

According to Interchurch estimates two-thirds of the population of the United States are without a regular, reasonable opportunity of attending church every Sunday. Absentee pastors, inadequate church accommodations, and great unchurched areas, are among the contributing causes.

Observations of the Treasurer

J. S. WISE

WOMAN'S work, I am told, is to be my theme for this month. I am not advised as to what phase of woman's work I am to write about, and so I presume I am privileged to say anything I please so long as I am not old-fogyish, or wishy-washy. I shall not attempt to define what woman's work is. I observe that practically every known occupation or calling is open to her—at least every one she cares to adopt. I surely would be an old foggy should I attempt to dismiss the subject with a grandiloquent wave of the hand and pompously declare that "woman's work is in the home" and then stop at that point. Happy, indeed, is the woman who finds her work in the home. There she exercises her greatest influence and power—such influence and power as might well be envied by the world's greatest autocrat. But even this is often limited and dwarfed for want of genuine Christian character. Woman at her best, then, must essentially be religious. Her ideals must sweeten and refine. There must be no room for bigotry and strife. Much is said about her virtues on "Mothers' Day." Somhow all the oratorical praise of "Mother" takes it for granted that she is always religious and Christian. Even when she fails to measure up to such standards, charity covers up her shortcomings and places a halo upon her head. I recently received a Church-building Fund of \$500 from a loving son in honor of his mother. It was given on Mothers' Day. The day makes the gift all the more beautiful and appropriate. It tells the simple story of the highest and best kind of woman's work. Only the best of mothers could inspire such recognition, and who can measure her happiness? Only such a mother can know.

This kind of life, however, is not always granted to all women. Hence we find them at work in the church, the school, the store, the office, the profession—everywhere. I pity the woman who wilfully gives up the home life for any

one of these. But when for many reasons that is denied her, I see no reason why she should not be given the same opportunities for service that are accorded to men.

The Church, next to the home, I believe is the place where all women can qualify for the highest kind of work. Here the home worker, the business woman, the teacher and the toiler can always find such work to do as will add much happiness to her life. Day by day the process of character-building goes on until it finds its perfection in that period of life which we commonly call old age. Women seem to sense this silent development more keenly than men, and perhaps that is the reason why active Church work seems to appeal to them more than to the masculine mind.

In our Reformed Church the Woman's Missionary Society, next to the Sunday-school, undoubtedly affords women the best opportunity for work. This Society is in close touch with all the Missionary operations of the Church. All of its meetings are interesting and instructive. It is dealing with the greatest national and international problems. It broadens the vision and enlarges woman's sphere of usefulness. It is alive, active and up to date. I cannot understand how any woman of the Reformed Church can refrain from joining it. It contributes many thousands of dollars annually for world betterment. Its enthusiasm is catching and "once a member always a member" might well become its slogan.

Because of woman's intense interest in the Missionary program, I can readily understand why a definite and concrete budget appeals to her rather than an abstract one. The needs of a special school or hospital in China or Japan makes a stronger appeal than simply *Missions*. This idea is more apparent every year. A simple budget for Home Missions is not as effective as one for Church-building Funds, Japanese Missions, Jewish Missions, Deaconess work, Negro work, and so on.

Apropos of this tendency, I have before me two letters—one from Mrs. Wolfe

and one from Rev. John Little, regarding our work among the negroes. Mrs. Wolfe encloses her monthly report, showing 104 pupils enrolled—22 boarders and 82 day scholars, all of whom are self-supporting. When I visited the school I observed that every one of them gets along on very little, indeed. To support themselves they find employment in the homes and hotels of Bowling Green before and after school hours. Every one of the pupils is a member of the Sunday-school and also of the catechetical class. Seventy-eight are professing Christians and twenty-six are listed as non-professors. I infer, however, that this latter group consists mostly of the younger children under the Confirmation age. Space will not permit a description of the splendid progress made in the sewing department, which I unintentionally omitted in my Observations of four months ago. I can only say that I was very much impressed with the work. It is highly commendable. Mrs. Wolfe rejoices in this fashion:

"You will notice that we have run behind \$140. This is so much better than previous years, for it does not include teachers' salaries. All have been paid up in full. This amount is for janitor, coal, etc. What little tuition we have been receiving has been going for these expenses each month, paying on coal bills brought over from last year. . . . Our teachers have put their very souls into the work and much has been accomplished. . . . We have been struggling for the past ten years and were not able to pay the teachers half their salaries. I feel so comfortable over the situation that each teacher left us yesterday paid up in full. Please extend our thanks to all your people."

Dr. Little writes:—

"We have gone through a period of great stress during the past two years. . . . The high prices have caused the women to be more anxious to get in our sewing classes. . . . We are completing at least one hundred garments a month in these classes. . . . Our canning clubs last summer were also intense-

ly interesting. . . . We were able to help them put up a great deal of their own food at remarkably low prices Our Sunday Classes are maintaining a regular attendance with as many pupils as we can handle. You and Dr. Schaeffer have both seen our building at Hancock and Roselane and know how modest it is and how crowded we are on Sunday. We have not tried to get a new pupil for ten years, but when a pupil once enrolls we look after him faithfully. The result is that we have about 300 pupils who are attending with greater regularity than any body of pupils that I know of. For some years I have been keeping my eye on the property next door, knowing that some day we would have to enlarge this building. I found that a Catholic priest was negotiating for the property, so without a moment's delay, I secured an option on it."

I wish I could quote more of his letter, but my space will not permit it. The property should be acquired so as to enable the Mission to practically double its capacity and I am sure it would not be long before there would be a Sunday-school of 600 where we are now limited to 300 for lack of room. It would be too bad to let this opportunity go by.

American Education

Of the total Interchurch budget of \$336,777,572, nearly \$80,000,000 is needed for the development of American education so that the colleges and schools under denominational control may develop an adequate supply of leaders to fill the empty pulpits or to take up church work in some other of the 100,000 empty places for which the denominations participating in the Interchurch Movement desire to find Christian men and women with special training.

Never Saw a Minister

A fifteen-year-old boy, living not far from a town in a central Oregon county, recently told a visiting surveyor for the Interchurch World Movement that he had never seen a minister. Surveyors say many instances of the sort are found in the more thinly populated sections of the Northwest.

ITEMIZED STATEMENT OF THE AMOUNTS NEEDED ANNUALLY BY THE BOARD OF
HOME MISSIONS FOR THE COMING TRIENNium

A. *General Fund*

a. Salaries of Missionaries	\$175,000	
b. Administrative, including salaries of general secretary and superintendents' traveling expenses, Board meetings, etc.	25,000	
c. Educational, including Mission Study Department, Conferences, Outlook of Missions, United Missionary and Stewardship Committee, Literature, etc.	12,000	
d. Special appropriations, including moving expenses of missionaries, student work and special grants	5,000	
	<hr/>	\$217,000

B. *Church-building*

a. Home Mission Day expenses	\$2,000	
b. Special appropriations	8,000	
c. Administrative	2,500	
	<hr/>	12,500

C. *Immigrant Department*

a. Hungarian	\$12,000	
b. Bohemian	2,500	
c. Japanese	6,000	
d. Deaconess	5,000	
e. Harbor	3,000	
f. Jewish	5,000	
g. Colored	3,000	
	<hr/>	36,500

D. *German Department* \$60,000 60,000

E. *Evangelism*

Committee meetings and propaganda 2,000 2,000

F. *Social Service*

Committee meetings and propaganda 2,000 2,000

\$330,000

Recapitulation

General Fund	\$217,000
Church-building	12,500
Immigrant Department	36,500
German Department	60,000
Evangelism	2,000
Social Service	2,000
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Grand total	\$330,000

The Mayflower Tercentenary

The Rev. Alfred Williams Anthony, Chairman of the Executive Committee of the American Mayflower Council for the Pilgrim Tercentenary, which is planning to honor the Three Hundredth Anniversary of the landing of the Pilgrims on Plymouth Rock, has issued the following statement: "The American Mayflower Council, of which President Wilson and ex-President Taft are Honorary Chairmen, and Dr. Henry Van Dyke is Honorary Secretary, will co-operate with the English Mayflower Council and the Netherland Pilgrim Fathers' Commission, making the celebration international in character. Full publicity will soon be given to the program and the plans. The Home Missions Council at its Annual Meeting directed its Administrative Committee to co-operate with these agencies. The objects of the celebration may be epitomized as follows: (1) To make known the story of the Pilgrims to the whole country. (2) To emphasize the spiritual significance of their coming, and interpret their ideals in terms of democracy. (3) To make the spirit of the Pilgrims the basis of an appeal to heroism, consecration and the spirit of sacrifice. The observance will include: (1) "Mayflower Week," November 21-29, will be set aside for a special celebration in the churches and religious organizations. (2) In the schools of the country special exercises will be prepared and essays written, under appropriate direction, and for special prizes. (3) A series of nation-wide mass meetings in seventy of the leading cities of America will be held in "Mayflower Week" culminating in New York on Monday, November 29th. (4) All of the religious conventions and conferences of the year will be asked to give new recognition to the event. (5) A bill before Congress carries a generous appropriation and provides for the issue of a Mayflower Commemorative Stamp. (6) The State of Massachusetts, and the towns of Plymouth and Provincetown have planned for special observances. (7) Many patriotic societies join in the celebration.

(8) The Congregational Churches, whose American history began at Plymouth Rock, make special celebration in Boston the last of June, continuing until July 6th. President Henry Churchill King is chairman of the American Executive Committee.

Adjusting Oriental Overlapping

The Home Missions Council calls attention to a meeting to be called of representatives of all denominational Home Mission Boards having work on the Pacific Coast, to plan for the adjusting of the present overlapping of missionary endeavor for Orientals in Los Angeles and California.

Not Even Swaddling Clothes

Commissioner Olds, of the American Red Cross, whose headquarters are in Paris, recently received a pitiful appeal for aid. The telegram was sent from Budapest and stated that it had been necessary to send three hundred babies out from the Maternity Hospital wrapped in newspapers.

Low Salaries Force Pastors to Other Work

Thirty-seven and one-half per cent. of the ministers in one Pennsylvania county engage in some occupation in addition to their ministerial work to make a living salary. Twenty-five per cent. teach school. Twelve and one-half per cent. do other work, including farming and rabbit-raising.

The lowest salary is \$150, which is paid to a layman who preaches in addition to his regular work. The smallest salary paid to a regular minister is \$25 a year. Only 15 per cent. receive \$1,500 or more. Twenty-six of the ministers serve one congregation, sixteen serve two, nine serve three, four serve four, and one man has six congregations in his charge.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Our Present Problems and How to Solve Them



HE work of Foreign Missions is different from the work in the home land. There are no foundations to build on; nor methods of work to rely on. The foreign missionary is a founder, a planter, a leader, and an organizer. He becomes the moulder of thought, the builder of character, the inspirer of life, the builder of society in those who are to form the thought, the character, the life and the society of a nation whose Maker and Builder is God. To accomplish this work he must be a man of initiative, energy, and self-reliance. The missionary labors among a people who are sin-ridden and down-trodden. They are backward in everything that has made us forward as a people. In some foreign lands the people must be taught the first principles of modern civilization, the very rudiments of education, the A B C of Christianity. They know nothing of churches, schools, hospitals, orphanages and the various other forms of benevolent activities carried on in Christian lands. The missionary must teach them how to build houses, to cultivate the soil, to make clothing, to do cooking, and to care for the children. Much of this work must be done in unfavorable climates and amid conditions that are nerve-racking and health-destroying. To cope with such conditions requires exceptional physical, mental, and spiritual qualifications.

The evangelization of the world is the business of the Church. All true missionary effort aims at the salvation of souls. Too much stress cannot be laid upon the direct evangelistic agency. It is not easy to build up a strong native church in Japan or China, and it is im-

possible to do so without an adequate force of missionaries. This we do not have, and until more men and women are secured for the many needy places, we cannot look for larger results. The field is ours, but unless we enter and possess the land it will not yield a rich harvest. A tactful missionary can get a hearing anywhere in Japan and China. The native evangelists are doing what they can to assist, but they are too few for the task.

Education is the handmaid of evangelism. Every Mission of any promise has been led to found schools in order to lay deep and broad foundations for the future of Christianity. Dr. John R. Mott says: "It is an idle dream to think of dominating a nation without dominating its brains." There is a growing appreciation of the good moral influence that Christianity exerts in education.

Medical work is also a great evangelistic agency. No one can calculate the help physicians and nurses are in commending to the Chinese the Gospel of our Lord and Saviour. The medical profession is of immense power for good. The Church cannot afford to lose its influence and help. Thus far the Chinese Government has done very little towards fostering the medical profession. Here, then, is an open door of opportunity, and our Church is helping to develop a Christian medical profession and to promote the art of healing among the Christian Chinese.

All of the leading denominations have settled on definite policies for the prosecution of their specific work in foreign lands. They realize now as never before that the time is at hand for a great missionary campaign. There is a widespread conviction that for the sake of the

Church's own life, as well as from a sense of duty, all Christians must move forward looking towards the early conquest of the world for Christ:

The Foreign Mission Policy of our Church sets forth the future, as well as the present, needs of our fields in Japan and China, and our responsibility for a share in the evangelization of a portion of the Mohammedan World. Strange to say, as by divine appointment, the Churches of Christian lands have chosen their particular fields. So vast is the world field that there need be no encroachment of one denomination on the territory of another.

We have been led by Providence into a position of great strategic importance in Japan. About thirty years ago the Tohoku, or Northeast Japan, was assigned to our Church as its specific field. We have recognized a responsibility for the evangelization of at least 3,500,000 souls.

In the Province of Hunan, China, in the midst of a population of 22,000,000, we hold ourselves responsible for the evangelization of 3,500,000.

When we contemplate the wider field of the world with its 1,000,000,000 who have never heard of Jesus Christ as their Saviour, and realize that nearly one-fourth of this number are under the power of Islam, we have reason to believe that the Reformed Church will want to perpetuate its first foreign work, so successfully begun under Dr. Benjamin Schneider, of blessed memory, and labor for the evangelization of at least 3,000,000 Mohammedans.

With these ten millions of people as our portion in the world evangelization at an annual expenditure of \$1,000,000, it is not in the mind of the Board that so great an increase could be made without taking a period of years to work up to that goal. But we feel that by setting forth the future, as well as the present, needs of our Japan and China Missions and the work among the Moslems, it will help to widen the horizon of the Church, set before it a distinct task and kindle a zeal that will lead to obedience on the part of every

pastor and member in our denomination. We believe our Church is able and willing to perform this task. The success of the Forward Movement is the surest guarantee of *How to Solve the Problem*.

Who Will Take Her Place?

Miss Vornholt has left us, never to return. It is impossible even yet to believe that one so young, so hopeful, so promising, should have been taken from us. But it is true. It is as true as that God rules the world.

But her departure has left a vacant place. It has left a vacant place, not only in our hearts as individuals, but in our ranks as a Mission.

Who has the courage and the consecration to come out to Japan and take her place? We believe that our Reformed Church has scores of young women well qualified to do this. The young women of our Church have just as much heroism in their blood as the women of any other Church.

We do not believe that when one of their sisters falls in the thick of the fight, they will hesitate a moment to step forward and fill the depleted ranks.

Are you one of these heroines? Will you not please send in your name and application to the Board of Foreign Missions at once? The Miyagi Girls' School is in dire need of help. Some one should come out and take Miss Vornholt's place not later than this coming September. Will you be that one?—*Elmer H. Zaugg*.

Another Independent Church

Late on the afternoon of Sunday, January 25th, at a special meeting of the Tohoku Classis held in our Aramachi Church of Sendai, formal action was taken on the application of the Aramachi congregation to be constituted an independent, self-supporting church, and also on their request that Rev. C. Akiho be installed as their pastor. The Revs. Y. Jo and K. Ito, respectively President and

Stated Clerk of Tohoku Classis, and Dr. D. B. Schneder were appointed the committee of Classis to attend to this at the public service that followed immediately after. Four elders and a like number of deacons, two of whom are women, were elected and installed. Two of the elders are teachers in North Japan College and one is a teacher in the Miyagi Girls' School. Dr. Schneder delivered the charge to the pastor and the Rev. K. Ito that to the congregation. Dr. J. P. Moore, as the Mission's representative and as missionary formerly in charge of this work, could not be present, because of a cold, and requested the editor to read the greetings in Japanese which he had specially prepared for the occasion.

After the service, tea and cake were served in the Sunday school rooms in the rear of the church. Here Mr. J. Kuranaga presented to the Aramachi congregation an old Japanese motto, "Patience often removes mountains," which in the early nineties of the last century once hung in the preaching-place at Tsuruoka in Yamagata Prefecture, when Mr. Kuranaga was the resident religious worker there and Mr. Akiho was one of his inquirers after Christianity. The former President of the Japanese House of Representatives, Mr. Nobuyuki Nakashima, wrote this motto and gave it to Mr. Kuranaga in 1889 after Mr. Kuranaga had become a baptized Christian and was about to leave Tokyo for his field of labor at Tsuruoka.

Religious work was first begun in the Aramachi district of Sendai on September 29, 1888, by Dr. Schneder and the Rev. Kametaro Yoshida. In August, 1905, Mr. Akiho came as an unordained worker. In November of the same year a church building was completed through the efforts of the Rev. William E. Lampe, Ph. D. In November, 1907, the Miyagi (now Tohoku) Classis changed the status of the congregation from a preaching-place to a mission-church, that is, an organized but not independent and self-supporting congregation. In almost thirty-two years of work, two hundred and seventy-three persons have been bap-

tized. The present membership is one hundred and twenty-seven, of whom about eighty are resident in Sendai. The greater part of the membership is made up of students. Very few of the members own their own homes. In order to take this step, the congregation can offer their pastor as a salary only two-thirds of what he received at the time he left the Mission's employ at the end of last December. So, in the light of all this and the rising H. C. L., the pastor and the congregation are making a very real sacrifice in the attainment of self-support.

Up to the present time, there have been only four independent and self-supporting congregations within the bounds of the Tohoku Classis: Higashi Nibancho (East Second Street) and Higashi Rokubancho (East Sixth St.) in Sendai and the churches at Iwanuma and Fukushima.—*Jottings from Japan.*



DR. HOY, SON AND GRANDSON.

Three Generations

There are many elements entering into the cup of joy that our dear Dr. Hoyo has been drinking since his coming to the homeland, but there is one ingredient that we know will always be the sweetest—his visit to his son, Dr. William E. Hoyo, Jr., at Clinton, S. C., and the baptism of his grandson, William Edwin Hoyo, 3rd. The picture shows the three generations of Hoyos, and may the divine blessing rest upon them.

A Letter from Prof. Lequear

Lakeside Schools,
Yochow City, Hunan, China.

Dear Friends in the Homeland:

My family and I, after a period off duty on account of ill health, are at last back at work among our old associates. We are very grateful to our Heavenly Father for permitting us once more to engage in this Christian undertaking, which is no less than the redemption of a potentially great nation. Once having tasted of this privilege no sincere follower of the Saviour ever willingly gives it up, for it grips one's spiritual imagination as few experiences in life can do.

We were grateful for a safe arrival at Lakeside early in September before the schools opened. Then the process of re-orientation began. This was not hard for Mrs. Lequear and myself; but our little girls, aged four and two years, thought it a very dull and stupid world because the people talked so funny and also they were never understood when they tried to talk to the Chinese. But in a few weeks they began to learn the language as all children do by the natural method, and not in our grown-up laborious way! And they rapidly make friends among the people, for the Chinese are *very* fond of little children.

The careful attention we give to the training of our little ones in the home greatly interests the Chinese. It is a sharp contrast to the usual native way of letting them run wild till they are ready to pick out a bright boy here and there and send him to school to "learn by heart" the dry Classics, usually much against his will. And the most striking thing of all is, that we give the same attention to our girls as to our boys! They are not slow to appreciate the great difference in the product, and every Christian student of our schools sets up his own home with a determination to give his daughters as well as his sons a good and early start in life. And he teaches this idea to others both by word and by example.

One of the most inaccurate ways to estimate the results of Christian missions is by statistics. Your gifts and work for China are translated through your missionaries into a living leaven which is permeating the social and political life of the people. It is a divine energy, it works while we work, and we confidently await the result. This, in a generation or two more, will be a self-supporting, self-propagating Christian church. Then our foreign mission work in China will be done.

The latest witness of these things is Dr. Burghalter, who has been an inspiration to us all by his wide knowledge of missions and by his energetic faith in the power of the Gospel to accomplish the end in view. Dr. Burghalter has tasted of our mission life and experience and we heartily recommend him to the whole Church at home as a witness that this great undertaking is worth while.

HORACE R. LEQUEAR.

The little Road says, Go,
The little House says, Stay:
And O. it's bonny here at home,
But I must go away.

The little Road, like me,
Would seek and turn and know;
And forth I must, to learn the things
The little Road would show!

—JOSEPHINE PRESTON PEABODY.

Two Friends in Heaven

Several years ago in one of the Christian girls' schools in Sendai two rare young girls sat side by side every day. They were both from fine Christian homes,—Toshiko, daughter of the leading editor in Sendai, and Akiko, the daughter of a teacher of music in North Japan College. However, late in the year before last Toshiko was taken ill, and after lingering several weeks died the precious death of a pure, believing spirit. As great as the grief of her sorely bereaved parents was the grief and loneliness of her bosom friend. But the separation



SUZUKI TOSHIKO AND IWAKI AKIKO.

was not to be for long. Last year Akiko also became ill, and early in the present year, in sweet, simple faith, she exchanged her earthly home for her heavenly abode, where the two are now reunited. How happy they must be.

D. B. SCHNEDER.

An Interesting Trip to Yang-Loushi

LAST fall we took a trip to our Outstation Yangloushi, and I thought some of the friends might like to hear how we passed the two days. We had to rise at 3:30 on Saturday morning, eat a hurried breakfast and go by boat to Yochow. The train was due to leave Yochow Station at 6:20, but it was more than two hours late, so we sat on our bedding and saw a lovely sunrise. I never before had seen such rapid changes of beauty. It seemed typical of China and her moods, but quite suddenly the sun came out in all its splendor and the scene was so restful. China is waiting for the Sun of Righteousness to

arise and His healing will bring balm to this troubled nation.

We entered the train. What filthy carriages! The soldiers were just waking up after a night's sleep on the hard benches. I should shock you were I to relate how they went through their morning ablutions. How thankful we were to have one small corner to ourselves! After their toilette was completed they ate garlic cakes, oil cakes; drank tea. One man asked us to have a drink of wine out of the bottle he had used. We courteously declined!!

We reached Yangloushi and found that no one had come to meet us, so we went off with our bedding and our basket. A walk of a few li brought us to the hall and there we found everyone as busy as though they knew we were coming. The day school here is flourishing. They have fifty pupils. We sat in the class rooms and listened while Rev. Mr. Reimert inspected the work. The big boys were studying Science, some Arithmetic; the small boys were so busy and looked so happy. One little chap of six years recited several pages from memory and then explained the lessons. Then they sang a military song and later "Row Your Boat" in English. The boys saluted as we went in and when we came out, they were making excuses to go for a drink so that they could have a good peep at the foreign ladies. The teachers seemed to take great pride in their pupils.

One of the teachers, Mr. Koh, who speaks excellent English, invited us to breakfast and dinner the following day. He had such a sweet baby and clean little wife. She is uneducated, but next year she hopes to come to Lakcside where she can study character.

Mr. and Mrs. Hsiang are bravely bearing the loss of their son, but they are changed. Please pray for them.

We had a cup of coffee and then the gentlemen called chairs for us and found horses for themselves. We had decided to go on to Yang-leo-tong, a journey of 40 or 50 li. Mrs. Reimert and I found it easier to get into our chairs than the gen-

tle men did to get on their horses. (Such frowsy beasts I never saw!) When they were poked they stood still, and when they were coaxed they moved a few inches! They were far behind us going and coming, and the men said their arms ached from urging them on. Bringing up the rear there were two small boys carrying lanterns. No foreign woman had been in this district heretofore, and the women who stood in their doorways took just one peep and bolted their door. The small children ran from us as fast as their legs could carry them.

The scenery was magnificent; the buckwheat and millet were very pretty in the fields. We finally reached Yang-leo-tong, and here we requested a gentleman to show us over the tea factories and warehouses. During the busy season thousands of men and women are engaged in this industry. One of the owners told us they sent as many as 60,000 baskets of tea away during the season. (This was in one place alone.) Each

basket contains 39 blocks of tea of eight pounds each. We were presented with two blocks, which we will bring home to show the friends. Most of the tea goes to Russia and Manchuria. The dust from the tea made the streets look black.

The people here were very friendly. We were so hungry and tired. Someone brought out a bench for us to sit on and Mr. Siang gave us some small dump-lings.

When they saw that we ate just like them and talked like them they invited us in to drink tea and eat food.

How we pray that a worker might be sent to this busy centre. It is touching to see the old blind women and the little children pick over the tea.

As we turned our backs to go home we saw a great crowd escorting us. Mr. Siang drew our attention to a little cage suspended aloft by two bamboo poles. It contained the head of a brigand who had recently been beheaded.

We got back at 9 P. M. and were al-



Upper Picture (Left)—CHINESE WOMAN INVITES TO TEA; (Right) FLUTE PLAYERS IN THE CHOIR.

Lower Picture—WOMAN IN FRONT CAME 10 LI TO SERVICE; RETURNING ON COAL TRAIN. MR. REIMERT LEANING OUT.

most too tired to eat the Chinese meal they had prepared for us. Mr. Reimert had malarial shivers and was quite ill that night. It is noisy at these places and sleep is hard to find and chills easy to get. The following morning the sun came out warm and beautiful. Mr. Reimert was up and at work smiling and as bright as ever. They had Sunday School and a crowded service for adults later. Mr. Owen preached long over his time because the people seemed loath to go. Six of the school boys played on their piccolos (flutes), there being no other kind of music available. No evening service was held because they have martial law on the street and people are not allowed to leave their houses after dark. Mrs. Reimert and I, Mr. Owen and Mr. Koh went up one of the cone-shaped mountains to see a wonderful cave. We fought our way through deep undergrowth to the summit, but as the sun had fallen we decided not to enter the cave. Later we heard that there were leopards, wild boar, etc., on this mountain.

The following morning we arose at 2.30 and packed up our bedding, made ourselves some coffee, and then to our dismay we heard the train whistle. For once it was in before time, and as there was such a long walk to the station we knew we could not hope to catch up. We, however, went slowly to the station, as we heard there would be a coal train later on. After sitting for another two or three hours on a cold station we got the coal train and reached Yochow hungry as wolves. We were in time to greet Dr. Burghalter and Rev. and Mrs. Hartman. They looked well. After Mrs. Beam had given us a fine tiffin we returned to Lakeside. The lake was too rough for our small boat, so we got into a lifeboat and so reached home in safety.

MOLLIE OWEN.

To Friends in the Homeland:

During my furlough in America many friends asked me if I could use the small colored picture cards used in the Primary

Departments of the Sunday Schools. At the time I did not know. However, I find that we have quite a demand for them. Our Sunday School in the Shenchow Street Chapel is crowded with children who are *wild* to get these pictures. The students in our Lower Primary Schools also like to get them. We are planning to open other Sunday Schools which will increase the demand.

If any of our friends have packs of these cards for which they have no use we will be glad indeed to get them.

Please observe the following shipping directions:

1. Send direct to Rev. J. Frank Bucher, Shenchowfu, Hunan, China, marking package "Printed Matter."

2. Keep packages under six pounds. Postal regulations will not allow a heavier package sent to Shenchowfu.

3. Do not send Picture Rolls, as they are too long to come through the mail.

4. Be very careful to make no mistake in the address, as a mistake will probably mean the loss of the package.

With best wishes, I am

Faternally yours,

J. FRANK BUCHER.

A Sweet Influence

(From a letter of sympathy written on Easter Sunday to Rev. Daniel Burghalter, D. D. by Mrs. W. G. Hoekje, of Morioka, Japan.)

All day long after the news of Miss Vornholt's death came there ran through my mind two or three sentences—"And some said, 'To what purpose hath this waste of the ointment been made?'"—"An alabaster box of ointment, very precious"—very precious, very precious. And I wondered when I read over the passage in Mark where that beautiful incident is recorded if sometimes, even now, in the midst of all the sorrow and anguish of the world, it does not comfort and gladden the heart of the Lord Jesus to receive, for love's sake alone, the pouring out of a life devoted to Him:—the

breaking of an alabaster box of ointment *very precious* just for love of Him.

The following week at prayer meeting our pastor took as the theme of his talk—"And the house was filled with the odor of the ointment,"—the influence of a Christian life. I did not know your niece well, but what I did know of her made me feel that the influence of her life was an unusually sweet one. When she came up and introduced herself to me in Karuizawa last summer in such a friendly way it was the sweetness of her smile that especially attracted me, and whenever I met her afterward it was the same,—her sweet smile and the look in her eyes of serene content.

Why Build Chapels?

Until quite recently I have not been enthusiastic for chapels at a few places because the meeting in the parsonage always seemed so "homey," and I thought we could get so much better acquainted with each other. And for Sunday School it seemed so simple just to set up a few light doors and make separate rooms for classes and then take the doors out again to make an assembly room. It looked like a cozy and convenient substitute for a church building. I really forgot that the parsonage was the private residence of the pastor and his family.

One Sunday morning early in December I took my horn to Sunday School and began teaching the children special Christmas songs. You can imagine the confusion and noise of sixty children and my big horn in that low-ceiling parsonage with its light doors, which are a poor defense against sound. When I returned home after that first practice my cook informed me that the pastor's wife had given birth to a baby just the night before. Then it dawned upon me with full force that no private residence should be used as a regular public meeting place. Later on the baby was ill and the mother too was again ill for about two weeks, but meetings went on regularly. When everyone is well it is still no small thing

to ask the pastor and his wife to suffer the inconvenience of preparing for an cleaning up after the many meetings every week.

ALFRED ANKENEY

A Beginner's Experience

On Xmas morning I returned from my first evangelistic trip in Iwate ken in company with Mr. Hoekje. It surely was a great trip and I shall never forget it. Mr. Hoekje said I had to speak, too, with his correction I composed my first Japanese speech of five good sentences. Well, that was not so hard. But to get up and face an audience and speak as if a little child was *hard*, I dare say. The first time I tried it I forgot two of the five sentences and made several mistakes in the three that I did say. The second time, however, I waxed more eloquent and really spoke the five sentences in full with how many mistakes I do not know.

I thank you for the copy of your official "Annual Statement for 1920." It is to the point. It is now a matter of intense prayer with me that the Church may respond to your sentence,—"The Board should appoint three additional teachers for China, two for the Huping College at Yochow City, the new name for the Lakeside Boys' School, and one for the Eastview Boys' School at Shichowfu." Brother Bucher certainly needs help, and needs it at once.

REV. WILLIAM EDWIN HOY, D. D.

Miles of Bibles

275 miles of Bibles would reach from New York to Boston, on to Lowell, and just run over into New Hampshire. And that is the kind of path the American Bible Society could lay with the Scriptures published by it during the past year.

The annual report of the Society, made public, shows that over 3,400 volumes were issued during 1919. Of these about 350,000 were Bibles, 550,

Testaments, and 2,500,000 portions of Scriptures.

Nearly 140 million Scriptures have been issued by the Society during its history of 104 years.

During the World War 6,678,301 Testaments were distributed among the belligerent forces of all nations.

A novel feature of the year is the completion of the great Mandarin Version of the Chinese Bible, which has cost several hundred thousand dollars and took 5 years of work on the part of the translators. This version makes the Bible accessible to over 400 million people, or one-fourth of the population of the world; more people than were ever reached by any one translation in history.

It Can Be Done!

The following facts and figures were gathered by W. B. Hollingshead, Statistician of New York City: According to 1918 census report (latest available), the churches of the U. S. A. contributed for all purposes at home and abroad \$249,-78,835 per year.

ONE IN FIFTY SALARY TITHE

If one church member in 50 received salary of \$5,000 per year and would tithe it, this amount would pay the entire church bills and the other 49 would need to pay nothing.

ONE IN TEN SKILLED LABOR TITHE

If one member in ten had the pay of a bricklayer (\$6.25 per day, census reports) and would pay into the church a tithe, the other nine-tenths of the membership would need to pay nothing on the 1918 basis.

THE LOWEST WAGE TITHE

If the average wage or salary of all the church members of the United States were the lowest salary paid in this country according to this census (which is 7c. per day for an Alabama waitress) and if every member would tithe this amount, they would be able to pay the entire bills of the church and have \$10,-000,000 to extend the work to needy fields.

Book Reviews.

Armenia and the Armenians. By Kevork Aslan. Translated from the French by Pierre Crabites. The Macmillan Company, publishers, 66 Fifth avenue, New York. Price, \$1.25.

One of the oldest kingdoms in the world is that of Armenia. It is known as the cradle of "an intelligent, laborious, cultivated people," and as the theatre of the most relentless persecutions by the Turks on account of a staunch adherence to the Christian religion. In the introduction the translator sets forth in plain words the present Armenian situation, and issues a strong appeal to America for that help which is within her power to bestow on a crushed people. Those who desire an account of the Armenians from the earliest times until the Great War in 1914 will find it in this volume.

Le Petit Nord—Annals of a Labrador Harbour. By Anne Grenfell and Kate Spalding. Houghton, Mifflin Company, Boston, Mass. Price, \$1.50.

There is a charm to the life and labors of the Grenfell family that makes everything written by them, or about them, most fascinating reading. Here is a bundle of letters, full of fresh and spicy incidents, written by Mrs. Grenfell and a nurse. They will give the reader an intimate acquaintance of the mission work on the coasts of Labrador. There are twenty-four most unusual drawings by Dr. Grenfell which add to the picturesqueness of the volume, and who also vouches that "the incidents told are all actual."

New Life in the Oldest Empire. By Charles F. Sweet. The Macmillan Company, publishers, New York. Price, \$1.25.

This is a volume of 185 pages, from the pen of an Anglican missionary. He writes in enthusiastic terms of the progress of Christianity in Japan, where several millions of Christians died for their faith as early as the seventeenth century. Great stress is being laid on a united Church for the spread of the Gospel, and intimations are not wanting that the Episcopal Church offers the basis for such a union. The book is valuable in showing the new life-currents that are operative in the empire, due credit being given the various missions for doing fine work. Of the Presbyterians, by which is meant the Church of Christ in Japan, and of which our Mission is a part, Mr. Sweet says: "That work is the largest in numerical results of any single Protestant mission. Those who made it what it is as well as those who support it from home have evidenced statesmanlike foresight both in

planning for work where it will be fruitful, and in wise concentration of effort upon strategic points. They have been believers in a strong doctrinal basis and in the Gospel of divine grace."

The Living Christ. By Charles Wood, D. D. Fleming H. Revell Company, New York. Price, \$1.25 net.

These six lectures constitute the William Belden Noble Course at Harvard University. They set forth in plain speech the great fundamental truths of the Christian religion. Dr. Wood in his first lecture asserts, "A religion that runs to ceremony and ritual, to sacrifice and sacraments, soon sinks as a sediment to life's lower levels, where it crystallizes and precipitates itself as a solid, which may take forms as rigid as leaden molds, and as lifeless as the statues of plaster saints." There is a virility of style which reveals the pastor more so than the professor, and lays bare the real needs of the age. We can commend this volume to preachers who are seeking material for sermons that will draw men to the Church and keep them awake while there.

6,000 Country Churches. By Charles Otis Gill and Gifford Pinchot. The Macmillan Company, New York. Price, \$2.00.

We know of no book that has been more advertised during the Interchurch World Movement Campaign than this—a study of Church conditions in rural Ohio. While this volume reveals a lamentable state of Church conditions in the Buckeye State, it is very evident that a survey in other States will reveal similar conditions. Instead of trying to explain away a situation that plainly shows an over-churching, and at the same time an inefficiency on the part of these churches, Christian workers should be thankful that the facts are being laid bare, and that there is hope of overcoming the evils of sectarianism. The Churches of Christ in America owe a debt of gratitude to the Federal Council for making this illuminating material available, especially at this time, when there is a growing desire on the part of many Churches for closer union and heartier co-operation. Buy the book and read it on your knees with your eyes open to the fields white unto harvest.

Don Raimon—A Story of Raymond Lull. By E. K. Seth-Smith, with illustrations. London: Central Board of Missions, Society for Promoting Christian Knowledge. New York: The Macmillan Company. Price, \$1.25.

A story of matchless beauty told in a most fascinating style is this of the great missionary to the Moslems. Raymond Lull was

of Spanish blood, a knight, identified with the Crusades, a poet and musician at the court of the King of Aragon. He was a gay knight before he became an ardent missionary. In the Franciscan Church he heard the voice of God, the Christ was born in his soul and he determined to preach the Gospel among the Mohammedans. The vision of his youth explains the motto of his old age; "He who loves not lives not; he who lives by the Life (of Jesus) cannot die." If you want a book that will thrill your soul and lead you out to a life of service read "Don Daimon."

Spiritual Voices in Modern Literature. By Trevor H. Davies. Published by George H. Doran Company, 244 Madison avenue, New York. Price, \$2.50 net.

The world is much in need of guide books for those who would travel in the fields of good literature. There are many who have capacity for enjoyment and appreciation, but who know not where to find these helpful books. Such is the present volume, and much more beside, since it is itself fine literature. These spiritual interpretations of Masfield's "The Everlasting Mercy," Ruskin's "The Seven Lamps of Architecture," Ibsen's "Peer Gynt," Thompson's "The Hound of Heaven," Browning's "Saul," Morley's "Life of Gladstone," Tennyson's "In Memoriam," Wordsworth's "The Ode to Duty," Hawthorne's "The Scarlet Letter," and "The Letters of James Smetham" comprise a most charming and inspiring book. The author says in the preface that he desires to give "modern illustrations of some of the great truths to which the Church stands committed." He has written with great spiritual sympathy, and clearness of vision. Such books are powerful, for truth and beauty; gratifying to the intellectual reader, inspiring and helpful in a marked degree to the one who is just entering the realm of fine thoughts.

Missionary Reimert Killed

The distressing news has just come to hand: "W. A. Reimert, of Yochow City, shot and killed." God have mercy on the assassin! God comfort the family! God keep our China Mission!

Woman's Missionary Society

EDITOR: MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

Consecration Prayer

Lord, I would live to Thee,
But I am weak,
Give me Thy Spirit, Lord,
That I may speak.

Thou art the Vine, oh, Christ,
I but a branch;
Give Thou to me more faith
And make me staunch.

More consecration, Lord,
More love to Thee,
More love to fellow-men,
Give unto me!

Let Thy love shine, oh, Christ,
On life and deed;
Communion close with Thee
Is what I need.

Teach me, oh, Lord, to pray
And live with Thee,
For in Thy strength alone
Strong will I be.

Show me Thy holy will
And make it mine!
Eternally, my God,
Let me be Thine.

ALVINA FLEDDERJOHN, '23.

Heidelberg University.



TYPICAL MISSION STUDY CLASS.

Editorial Comment

IN this issue of the OUTLOOK OF MISSIONS, we introduce our young College women. They are coming into the work with the spirit of college and the age upon them. This issue reflects, in a small measure, the influence of the college Y. We have received valuable aid from the Y Presidents of Heidelberg University, Hood College, Ursinus College and Cedar Crest.

There are 483 young women in the regular courses of our Reformed Colleges. We have no estimate of the number of Reformed girls in other colleges, but wherever they are, they are ready to take responsibility. They have met Mrs. Montgomery, Mrs. Peabody, Mrs. Bennett and a host of splendid women whose lives radiate with the joy of Christian service. Moreover, their college years were years of war, when the frivolities of life had lost their charm. In association with college girls we have found little disposition to avoid doing the things of real value.

Almost 100% of the girls in college belong to the Y. W. C. A. Several of the colleges were represented at the National Convention recently held in Cleveland.

Most of our College Ys have Student Volunteers within their ranks. Hood has two, Heidelberg twelve, Ursinus four. The Colleges were well represented at the Student Volunteer Convention, Des Moines, Iowa.

We need the College woman in the Woman's Missionary Society and the

College woman needs the Woman's Missionary Society. It furnishes a medium for expression and action which no other organization of the Church possesses.

We believe there should be definite provision to have the purpose and methods of work of the Woman's Missionary Society of General Synod presented to the girls in college. The scope of the work of the General Society is so comprehensive, that the girl who comes only in contact with the work of the average local society can form scant estimate of the work. An organization which touches 20,000 women in the denomination is worth understanding.

The present college roster contains food for thought. As we scan the list our eye occasionally sees a name, quite unlike the names with which we are familiar. The *Philadelphia Public Ledger* is daily publishing "A History of Names." The names are familiar ones; they have been associated with American history since Colonial days. As we read the familiar names we are seized with a curiosity to know what names will appear in such a history a generation from now.

The roster of the public schools tells plainly, from what families children are coming into the public schools. Many of these names will be on the college roster in a few years.

An illustration of this new blood is contained in the announcement that six Y. W. C. A. Secretaries sailed recently to do post-war work in Europe. Among the six names, four were names which indicated old American stock, but of the other two, one was Jean Prochaska and the other Anna Vasek.

No matter how well-associated a girl's name was a century ago, she could not go to college. There were no women's colleges. Mt. Holyoke opened its doors in 1834. Today the daughter of the new American has the same opportunity for a college education as her brother.

In the Reformed Church the second

generation of college trained women are coming from college now. I doubt if there were more women in college a generation ago than there are daughters of New Americans in college today. This was the difference, however. The former had an inheritance of generations of Protestant ancestors, while the latter has not any. A great opportunity for the "Big Sister" presents itself when the New American girl comes to college.

College and Missions

Miss Gertrude Gundlach, a graduate of Oberlin College, Ohio, is the Office Secretary and Librarian of Ginling College, Nanking, China. Miss Gundlach is the daughter of Rev. C. H. Gundlach, of Buffalo, N. Y.

It is interesting to note that of the thirty-one Heidelberg graduates sent to the Foreign Field, thirteen were women. Nine of these women are still active; four are in the States.

Miss Ruth Snyder, of this year's class, will sail in August for China.

The District Student Volunteer Conference for the States of Maryland, Delaware, and District of Columbia was held at Hood College, April 23-25. Among the speakers were Dr. Samuel Zwemer, of Arabia; Dr. T. D. Sloan, Medical Missionary to China; Mr. Chas. D. Hurrey, chairman of the Committee on Friendly Relations to Foreign Students' International Y. M. C. A., and Miss Helen Crane, traveling Secretary of the Student Volunteer Movement.

Ursinus College has one woman graduate on the Foreign Field, Mrs. D. F. Singley is located with her husband in Tokio, Japan.

Each fall the Y. M. and Y. W. of Heidelberg University observe "Yamagata

Day." This is a day given over to the making of pledges by both faculty and students for the support of the station at Yamagata, Japan, where the Krietes and Rev. Ankeney are stationed. This year the amount pledged exceeded \$700.

The following Hood Girls are on the Foreign Field: Mary Gerhard, Japan; Gertrude Hoy, May Hine, and Marion Firor, China, and Mrs. Margaret Cameron Bowers, Spain.

Among Hood College Girls

There are 180 students enrolled this year in the four regular classes, but including special students in Domestic Science, Art and Music there are about 300.

There are two Student Volunteers, Ruth Schacht, of Wilkes-Barre, and Kathryn Alwine. Both volunteered since the Convention at Des Moines. There were three student delegates and one faculty member at the convention. Miss Alwine, President of the Y. W. C. A., says "It certainly meant much to our College to have had our full quota of delegates in attendance. The delegates caught a vision there, and they in turn tried to transmit that vision to the student body when they returned. The results of the Convention have been nothing short of miraculous. The girls do care more than ever about the things in life that matter."

Ursinus "Big Sisters"

Miss Helen Fahringer, President of the Y. W. C. A., says, "Our work begins with the new girls before their entrance into the campus life of Ursinus. In the fall, before the opening of the term, the prospective students are sent letters by their "Big Sisters." The "Big Sisters" are upper classmen selected by the Cabinet to take particular charge of the new girls and make them feel that they are a part of the college. On some of the first school days, socials are held to help the new girls become better acquainted.

To fulfill our purpose as a Young Woman's Christian Association, in uniting the women in loyalty to Jesus Christ and lead them to accept Him as their personal Saviour, Bible and Mission Study Classes are organized. Y. W. meetings are held regularly every Wednesday evening.

A High School Y. W. C. A. has been organized by our Association in the Collegeville High School.

There are 97 girls in college, four of whom are members of the Student Volunteer Band. Two girls attended the Convention at Des Moines, and one attended the National Convention at Cleveland, Ohio."

Three of the girls were engaged in Social Service Work last summer.

The Heidelberg "Triangle"

In scope and purpose the Christian Associations are the greatest organizations at Heidelberg. The highest aim of our Y. W. is to infuse the spirit of Christ into our college activities. For indeed this "life more abundant" seeks expression everywhere. Our Y. W. means to us the best in our college life, whether it be spiritual, intellectual or our good social times. Our work on the campus is probably not unlike that of all college associations.

The most unique work which we do in connection with the Y. W. is perhaps the conducting of a Sunday School at the Jr. O. U. A. M. Orphans' Home, just outside of Tiffin.

Here are over 500 children, to whom we as a group of thirty or more teachers, endeavor to bring the message of Jesus "Suffer little children to come unto Me." Any effort put forth at the home is many times repaid by the interest and affection of the children.

Our work was given a great impetus this year by two campaigns, conducted jointly by the Y. M. and Y. W. The first, led by Dr. Irving, of New York, was purely evangelistic. The second was the

Life Work Campaign of the Interchurch World Movement. Although neither brought about spectacular results, yet both, we feel, have left deep and lasting impressions.

The achievement of which we are justly proud this year is the furnishing of a Y. W. room. President Miller most kindly gave us for our own use one of the rooms on the first floor of the Administration Building. Thanks to some of our loyal Missionary and Ladies' Aid Societies, it is very cozily and tastefully furnished and provides a "restful rest room" for our girls.

The enrollment of girls at Heidelberg is about ninety. Our Association has a membership of ninety one—this number includes, of course, our faculty members. *Twelve of these girls are members of the Volunteer Band.*

At each of the conventions, Des Moines and Cleveland, we had one representative.

HELEN OTTE,
President Y. W. C. A.

A Glimpse Into Y Life at Cedar Crest

OUR Young Woman's Christian Association, when compared to other college associations, I imagine, is very small, but nevertheless it is mighty in its purpose. Our association was organized about four years ago. Its present membership is sixty. Two of our girls went to the Convention at Des Moines, Iowa; two to the Student Volunteer Conference at Huntingdon, Pa., and one to the National Convention at Cleveland, Ohio.

We are not supporting a foreign missionary, but we are paying for the education of a Chinese and a Japanese girl. We not only send money, but we send them our love and friendship. Greetings and gifts are always sent to them at Christmas time to make them feel that truly they are sisters of ours across the seas.

Each Wednesday morning a group of

Y girls have charge of the Chapel services.

We like to think of the fact that a member of our first cabinet, Miss Elizabeth Zetty, is now a foreign missionary. Miss Zetty is in Sendai, Japan. Mrs. Paul Gerhard, also of Sendai, Japan, is a graduate of our College. Few of us girls know her, but we try to become acquainted with her, through what is written of her work in the Church papers.

We try to make our influence felt in Allentown. We have entertained several classes of our City Association. These classes are composed of girls employed in the mills and factories.

During the summer our association is busy corresponding with the new girls who expect to come to "Cedar Crest" in the fall. We meet them at the station on opening day, and try to make them feel that they have come to a "home" and not a dormitory.

At Christmas time we are very busy, for our association has adopted several families. Weeks before the time, we gather superfluous clothing from the teachers and girls. The Y girls who are handy with the needle begin to revise the garments until they look like new. Additional money is made by giving a play, selling hot "doggies" and lemonade. The day before Christmas our corps of motor girls is called into service to deliver the gifts. There is a large basket of food for each family, a pack of toys for the children, and a huge box of clothing for all of the family.

Our aim as members of the blue triangle is to develop in mind and character that we may be messengers of hope in this world of needs.

PAULINE W. SCHAADT, *Pres.*

Opium Soothes India Baby

Opium used under the thumb-nail as a "pacifier" for baby is reported to the members of the Interchurch staff in charge of the survey in India. Indian mothers who work by the day, it is said, employ this expedient to keep children from crying. The baby sucks the opium and sinks into a stupor, which lasts all day, and enables the mother to earn undisturbed the few cents which she must have to support herself and child.

A Post Graduate Course in the Orient

5 Meiji Gakuin, Shirokane Shiba-ku,
Tokyo, Japan, March 17, 1920.

Dear Friends in the Homeland:—

Here I am seated in front of my typewriter wondering what I should write to you. There are many, many interesting things to tell you about. I think I'll tell you about "today," March 17, 1920.

This morning when I awoke at 6:30 the sun was just coming up like a big ball of fire. The sunrises are very beautiful and remind me of our sunsets at home, so that it often seems more like evening than morning, but this is in Japan, and it is quite natural for things to be the opposite of things at home.

At seven o'clock we have breakfast and immediately after breakfast we have family prayers. We read "Christ in Everyday Life," and now we are reading "Under the Highest Leadership" in our family devotions in the morning. At eight o'clock we start to Language School. At the entrance of the compound is a large gate, and here are usually a number of children waiting to greet us as we start out for the trolley that takes us on to the Baptist Church where our classes are held. These are happy little youngsters and take delight in hearing us try to speak to them, and even after we have gone on quite a distance we can still hear them calling, "Good Morning."

The walk from the house to the car takes about ten minutes and is a rather interesting one, too. The street is not paved and there are no sidewalks, but there is plenty of mud, and such nice soft mud, just the kind of mud little boys and girls in American cities would like to make mud pies with. Maybe the first time you walk through it you would not like Tokyo mud as we do, but if you had to go through it every day I am sure you would think it as much fun as we do, especially on the days when it is so soft that it looks just like melted choco-

late ice-cream, because you see not every one can walk in ice-cream.

Now here we are ready to get on the car, and I really wish you could all have a ride, I am sure you would never forget it. We are not the only persons waiting for the car, there are fifty or seventy or a hundred or two. As the already overcrowded car comes into sight there is one great rush as though to take the car by storm. The conductor and the motor-man are busy urging the people to move on in even after there is no more room for a broomstick. Both the front and the back platform are crowded, wherever there is room for anyone to hang on either by hand or foot they are hanging on, but it seems to be against the rules for anyone to be on the front platform, so in some way or other they must be put inside. The conductor starts the car rather steadily and then puts on full power and very quickly turns it off, instantly clearing the desired space, while inside the people are busy picking themselves up and together and wondering what happened. One day I was lucky enough to be the top one on the pile, and once in a while I am lucky enough to get a seat; but these are two rather rare and unusual privileges for this time in the morning, because there are thousands of others going to school and to work at this same hour.

If there is no delay in the cars we get to school about nine o'clock in time for the first class. This first hour is devoted to review work and we find it very helpful, for it fixes it more clearly in our minds. The teacher we have in this review work is very capable of handling the subject. He is a graduate of a Christian School, and there the seed was deeply planted in his heart and he accepted Christ as his Saviour. Now he has grown cold toward Christianity and has turned toward Philosophy as a guide to help him in his troubles.

The second hour we have reading. We are now in the second reader and find that some of the stories are just like the ones we had in our readers at home. Today we read a story about a man who

was picking stones out of his field so that he could plant his vegetables and have good crops, but a naughty boy would throw them back again. I was reading along and suddenly saw that something was amusing the class and I wondered what mistake I had made. I said, a naughty boy threw the field full of "ushi" (cows) instead of "ishi" (stones). We all make rather amusing mistakes at times. A Japanese woman teaches this class, and we always enjoy this hour, as she can make even the simplest stories interesting. She is not a Christian, though I think in many ways favorably inclined toward Christianity.

The third hour we review the work we had in reading the day before. The teacher, a Japanese man, is a Christian, but he told us one day that he went to the shrines at certain seasons to pay his respects. Many of their shrines are built in memory of great men who lived in the past, especially to their noted warriors.

The fourth hour we are given the new work for the day. This usually consists of conversational work. The teacher, a Japanese woman, gives the new sentence, repeating the entire sentence a number of times, then she asks us to repeat it. When we can say it without a mistake, she explains it and gives us the meaning of the words. This is all done in Japanese and we are not supposed to speak any English in the class room at all, though sometimes we do, because this teacher understands English and she often wants to know the English terms for the Japanese. This teacher is not a professing Christian either. Her principle is to take what she finds best in all religions and more or less make her own out of her findings. She has often attended Y. W. C. A. conferences and she also reads the Bible. Her family, I understand, are strong Buddhists.

At twelve o'clock we all gather together for a half hour chapel service. The teachers are always present at this service. We open the service by singing the Doxology in Japanese, then a Scripture lesson is read in English by a stu-

dent and then read in Japanese, followed by prayer by a student, a hymn in Japanese and the Lord's Prayer in Japanese. The service is led by the Japanese Principal of the school. The students take turns alphabetically in reading the Scripture lesson and in leading in prayer. These noon meetings are a great help to us all. We are deeply interested in the non-Christian teachers of the school, and our prayer is that the light of God's gospel message may shine into their hearts and they may be led to accept Jesus as their Lord and Saviour. This is the usual service we have every day but Tuesday.

It happens that today is Tuesday, and I must tell you something about the prayer meeting we have every week. This meeting comes at the usual chapel time and is entirely in the hands of the students. The leader today was a young Missionary who has just been on the field since autumn. She took as the thought of her discussion, "The duties we owe to our friends in the homeland." I'll try to give you briefly some of her points. We are not only Missionaries to the people of this land, but also to the people in the homeland. If we can keep the interest in Christian Missionary work alive by telling over and over again the wonderful power of the Gospel and the results of its work and influence and the changed life of individuals, is it not one more opportunity for service? There may be many whom we know and whom we do not know, that are striving to decide what God's plan is for their life work, and He may be using us as a means to help them. It is often the personal touch that means more than we are sometimes conscious of. Sometimes, yes, quite often, new Missionaries have a tendency to become over-enthusiastic about their work and forget to keep the friends in the homeland in touch with the Mission Field. Sometimes, too, we forget that the work we are doing is as much the work of the people at home as it is ours, and we should not expect to be able to carry the whole weight of the burden. After the

discussion the remaining time was devoted to real earnest prayer.

We have about three-quarters of an hour for lunch, and this, too, is an interesting time. This is really the only time the entire class gets together and we try to make the most of it. We talk over our lessons and tell the amusing things that happened in the class room or things we have seen that would be of interest. This gives us a good opportunity to learn to know each other, for it means so much to one after we are all scattered over the country and only occasionally meet again.

At one twenty we start the last period, which lasts until two o'clock. We now review the conversational work of the last period and then write it from dictation. The teacher we have this work with is a good Christian woman and there is a close bond between us that can only exist between Christians. Her influence upon the non-Christian teachers is very marked.

School is over for the day. A ride on the crowded car, a walk through the mud and by 3.15 I reach the house. There is always much to do then until dinner time, which comes at 6.30. Immediately after dinner we have family prayers. In our evening devotions together we are reading the book of Isaiah. I do very little after dinner until bed time, because it is not good to do any studying in the evening if one wants to avoid what they call out here the "Japanese Head." Tonight I am writing this long letter to you. After my private devotions I'll be ready for bed and thus ends my day.

As I close this letter tonight, March 17, you will just be awakening and starting this day.

Very sincerely,

ELIZABETH C. ZETTY.

Subscribe for Your Magazine

An Allegheny Y Camp for Girls

Camp—what a rush of memories flood over one at the name, and yet each camp has that indefinable something which distinguishes it from other camps. May I tell you how we spent our day at Camp Riverview?

A group of girls usually consider rising at six-forty-five a terrible trial, except at camp, and there the trial is to stay in bed until that time! Middies and bloomers are donned haphazardly, to be first for our setting-up exercises which is followed by breakfast.

While one squad washes dishes, the other cleans up the camp so that at nine o'clock everyone and everything is ready for inspection. Bible study under a huge pine tree occupies our time from nine to ten. In this glorious hour we discover that disciples were actual men, with their virtues and faults, such as ours, but Jesus loved them in spite of these.

Baseball or volley ball is next on the program, consequently hearing and answering the dinner bell is a simultaneous action. After dinner we rest—write letters or read for one hour, and then take a swim in the Juniata River. Running back to the shack, we find a notice on the bulletin board—supper in the Cold Cave—which means a hike of three miles. A hike with cold baked beans, pickles and sandwiches at the end of it, is like the donkey's hay, therefore we reach our destination in double quick time. An hour's investigation of the Cold Cave makes us long for camp, so we return, happy, care-free girls eager for bed and our evening devotions. As the last light is turned out, we say "An end of another day, and only six more."

You may say what makes that camp any different from the others. I think the difference lies in the fact that we are having impressed upon us, in study and in play, that Christ's teachings are just as applicable now as then; and that Jesus is our companion in joy as well as in sorrow.

CLARA E. MOUL,

Ursinus, '19.

A Friend

There is nothing in the wide, wide world
 Like a friend who is kind and true,
 One who will help you when in doubt
 And cheer you when you're blue.

To me it's comfort to have a friend,
 When the billows of life I must ride,
 Just someone to trust with the little
 things,
 Which safe from the world I hide.

Do you think I tell 'most anyone
 Just why I have joy, or I'm blue?
 Why no—I keep them all close in my
 heart
 To confide in my friend—called You.

AMY McCULLAGH, 1922,
Hood College.

Comments on Summer Schools of Missions

Miss Carrie Kerschner, Miss Ruth Nott, Mrs. Allen Laub and Mrs. Henry Gekeler will teach "The Bible and Missions" at our denominational Summer Missionary Conferences. They will qualify for the work at the Wilson College Summer School of Missions.

Mrs. Margaret L. String, of Cleveland, Ohio, will conduct a department on Missionary Work for Juniors at Northfield and Chautauqua Lake. She will teach the Junior Home Mission study book "Mr. Friend-of-Man." She will conduct a similar department at the Missionary Conference, Lancaster.

The Summer School of Missions, Wilson College, Chambersburg, Pa., embraces Home and Foreign Missions. The registration fee is \$2.00; room and board from June 29 to July 7, \$16 to \$22. The price of room with board in the Main Hall, Fletcher Hall and President's Hall is \$16. Write to Mrs. Irene A. Anewalt,

814 Walnut St., Allentown, Pa., for additional information.

The name of Mrs. J. W. Fillman, of Philadelphia, was omitted in the list of representatives on the Executive Committees of summer Conferences. Mrs. Fillman is a member of the Executive Committee of the Colledgeville Conference.

WANTED**Young Women to Give Their Talents to Their Church**

Will you write clever, pointed epigrams, limericks or verse upon missionary themes? Send them to the **OUTLOOK OF MISSIONS**.

Will you write songs and poems, with appropriate missionary themes? Send them to the **OUTLOOK OF MISSIONS**.

Will you take photographs that tell a missionary story? Send them to the **OUTLOOK OF MISSIONS**.

Will you send the account of worthwhile happenings or experiences?

Will you join a Woman's Missionary Society or a Young Woman's Missionary Auxiliary and work as though the success of the organization depended upon you?


Will you study the organization of the Y. M. S. and the Y. W. M. A. in order to be able to explain them to others?

Will you attend a Missionary Conference? If possible Chambersburg or Northfield?

A New Y. W. M. A.

Mrs. B. B. Dotterer, of Thurmont, Md., is the leader of a newly organized Y. W. M. A. at Trinity Reformed Church, of the same place. The following officers were elected: President, Miss Elizabeth Sefton; Vice Pres., Miss E. Doughty; Secretary, Miss Dorothy Beachley; Treasurer, Miss Agnes Robinson, all of Thurmont, Md.

France, a Year Ago

PRING is in the air, and with it, to me, come a flood of memories of last year this time—and France! For I shall always remember France in the glory of its spring time.

Spring doesn't come all at once, as it does here. First the trees seem to have undergone a change—the branches and twigs that have stood out so hard and definite against the gray winter skies, have blurred a little. They blur more and more as the days go by, until they cease to be trees, and become a faint uncertain mist of tenderest green—so faint, so uncertain that it might drift away on a slow pungent breeze from the Loire. But instead of doing that, it grows denser and greener against the rain-washed blue, until it is no longer a mist, but a cloud. Then at last there is a delicious crinkling and the leaves have come! The air is moist and warm, the sun seems to be trying to make up for his long neglect, and the daffodils reflect his rays in the grass. And on the corners are the market wagons, with their thatched boxes of cammembert, their riot of fragrant multi-colored flowers, and bouquets of little ruby red radishes, to tempt the passer-by.

Outside the restaurants men, who sat in dugouts listening to the crash of explosives, now linger at little white tables under the trees through which the sun sends flickering shadows. One of them now and then puts down a pair of crutches by the side of his chair before he takes his meal. The tinkle of stringed instruments comes from the open door.

On Sunday, just about sunset, the American band gives a concert in the big open park where, in the softer passages of the music, the sound of splashing water mingles with the flutes. And the stately white swans drift slowly along the stream.

Going home past the cathedral the sonorous chant of deep voices fills the church to the last vaulting of the arches, which echoed to the voices of those other Crusaders, praying there for their dead,

six hundred years ago. The service comes to a close in one great singing chant, upborn on the throbbing waves of the organ notes.

Walking slowly through the quiet, leafy streets the damp, sweet smell of fruit blossoms fills the air. The moon has risen and the cathedral is touched by the magic of its beauty, where its arches and sculptured tracery glitters like silver out of deep gulfs of shadow. A single star gleams from the tip of one of the towers.

Spring and the joy of living seem synonomous to us, and yet spring in France has a sadness and wistfulness about it that is well expressed in David Morton's poem:

"The spring that comes to Flanders
Goes by on silent feet,
Lest they should wake, remembering
How once the spring was sweet.

And stream that flow in Flanders
Past poppy field and hill
Are silver streams and shining,
But thoughtful streams and still.

The wind that blows in Flanders
Across the listening air,
Is gentle with the grasses
That bend above them there—
And rain that falls in Flanders
Is tender as a prayer."

MIRIAM R. APPLE.

Hood College.

Mothers, Try It!

This is what a mother told me. I wanted to do something especially nice for my daughter, she had been so considerate in the home during my much enforced absence. I couldn't decide what it should be. I had something in my mind, but I wasn't quite sure how it would appeal to her. She is a senior in college, and consequently has many wants.

What I wished to give her was a membership in the W. M. S. G. S. I have

always been anxious that she should have a vital interest in the things which pertain to the Woman's Missionary Society. With a great hope in my heart, I gave it, and her joy upon receiving it was greater than I had expected. It had a meaning for her far in excess of a material gift.

Suggestions for the August Meeting of the Woman's Missionary Society

Text book: A Crusade of Compassion for the Healing of the Nations.

Chapter VI.

Devotional Meditation, Christianity and Health. Chapter VI.

Aim: "To make the class feel that a knowledge gained in this study lays a burden of responsibility upon each one."

I. Short address by the leader upon the Aim of the Chapter.

II. Make a list of the outstanding results of Medical Missionary Work.

III. Contrast the doctors for American women with the other countries.

IV. Why have American women such help and care, is it because they are better than the women of Asia?

V. Reading, "No Sick People Here," price 2c. Presbyterian, Witherspoon Building, Philadelphia.

VI. Impressions: What has the study meant to me? Has it changed my attitude toward sending women missionary doctors over seas?

*Get as many as possible to give their impressions.

Suggestions for African Study

I. Show neglect and changing need of Africa.

II. Does Africa need medical missionaries? Bring out the different diseases and native treatment.

III. Is it fair to send a doctor to Africa with poor equipment?

Most of the outline is taken from the handbook by Miss Gertrude Schultz.

Make use of "An African Trail," by Jean Mackenzie.

W. M. S. Treasurer's Report

(Continued from Page 288)

For work of Gatherine Pifer	16.50
For educating Chinese students	155.00
For educating Japanese students ...	70.00
For Margaret Santee Memorial Library, China	10.00
For Mrs. Hoy's Christmas fund	8.00
For Mrs. Hoy's industrial work...	10.00
For Woman's Hospital, Yochow ...	36.00
For kindergarten, Yamagata	43.60
For kindergarten work, Japan and China	55.00
For Syrian and Armenian relief....	40.00
For Serbian relief	2.00
For Ziemer Memorial Girls' School, Yochow	5.00
For work in Sendai	5.00
For work of Ruth Hahn	10.00
For China Mission	9.00
For Science Building, Sendai, Japan	1.00
For War Emergency Campaign	20.00
For Ryou No Hikari paper	10.00

\$ 1,414.58

Home Missions

For Japanese kindergarten and Day Nursery, San Francisco	\$ 49.45
For work of Carrie M. Kerschner ..	2.50
For Jewish welfare, Philadelphia ..	14.00
For colored work	31.60
For Williard Hall, Tiffin	14.00
For Winston-Salem	2.00
For Indian Mission	46.77
For Ft. Wayne Orphans' Home ...	25.33
For work of Rev. Shuford Peeler..	31.48
For National Service Commission...	2.50
For Home Missions	6.10
For Americanization work, Dayton	10.00

\$ 235.73

MISSION BAND SPECIAL GIFTS

Foreign Missions

For kindergarten work, Japan and China	\$ 1,218.85
For kindergarten building, Japan ..	1,000.00
For home for Bucher family, Shenchow	250.00
For kindergarten teacher	10.00
For Japanese Mission	19.00
For North Japan College	145.00
For education of students	85.00
For education of Chinese students.	75.00
For Mrs. Hoy's industrial work...	27.00
For Gertrude Hoy, Christmas work	5.00
For beds in Hov Memorial Hospital.	50.00
For French war orphans	54.87
For Foreign Missions	64.07

\$ 3,003.79

Home Missions

For kindergarten, Pacific Coast ...	\$ 330.45
For supplies, Miss Kerschner	5.00
For Bethany Orphans' Home	5.00
For Winnebago Indians	43.37
For Colored Mission, Bowling Green, Ky.	12.75
For invalid girl, Bowling Green, Ky.	10.00
For colored work	108.69
For Jewish welfare	6.25
For work of Rebecca Forman	5.00
For Italian Mission	5.18
For Home Missions	21.30

\$ 552.99

CONTINGENT AND EDUCATIONAL FORWARD MOVEMENT EXPENSES

Convention expenses, Akron, May, 1917	\$ 292.42
Board meeting expenses, Chambers- burg, 1918	330.62
Cabinet meeting expenses, Chambers- burg, 1919	821.07
Forward Movement Institutes	643.59
Printing of literature, Thank offering boxes, minutes, blanks, stationery and all supplies and helps	4,449.53
Postage of Secretaries of depart- ments	606.10
Postage of officers	200.37
Rent of Field Secretary	360.00
Salary of Gertrude Cogan Lyon ..	475.00
Salary of Miss Boyd	135.00
Postage on literature, Mrs. Lyon and Miss Boyd	54.10
Miss Carrie Kerschner, Field Secre- tary, office supplies, postage and traveling expenses	420.72
Expenses of Educational Commission Dues, Council of Women for Home Missions	222.41
Delegates, meetings Council of Wom- en for Home Missions	70.00
Dues, Federation of Woman's Boards, for Foreign Missions	157.76
Dues, Council of Women, for Home Missions	38.00
War work, Council of Women, for Home Missions	40.00
Christian literature for Foreign fields Interchurch World Movement Con- ference expenses	50.00
Delegates to Eaglesmere	262.25
Delegates to Altoona meeting of General Synod	83.30
Delegates to Joint Board meeting..	45.00
Delegates to meetings of Foreign Mission Board	42.45
Delegates to meetings of Home Mis- sion Board	14.45
Expenses of Mrs. Homer Miller, in- terest of budget	57.13
Expenses of Missionaries and secre- tary of literature, Chambersburg..	41.11
	186.39

Pennant for use at Chambersburg Conference	16.00
Delegate expenses to Committee meetings and other Federation and Interdenominational Conferences..	333.84
Vacation traveling expense of Miss Takazawa	15.00
Mission Band buttons	32.13
Y. W. M. A. pins	93.75
	\$10,589.49

SUMMARIES

Credits on Church-building Funds

Heidelberg Classis fund	\$ 379.05
Zion Church, Lehighon, Pa., fund..	304.35
Central Synod fund	295.64
Tuscarawas Classis fund	238.00
Allen Hartman, East Susquehanna Classis fund	203.85
Tohickon Classis fund	170.50
Ohio Synod fund	66.49
Pittsburgh Synod fund	11.11
Lancaster Classis, Ohio Synod fund	8.59
Southwest Synod fund	5.45
West Susquehanna Classis fund...	5.99
	\$ 1,689.02

We have 73 Church Building funds with the Home Mission Board and 16 Church Building funds with the German Mission Board with \$470.58 paid on the 74th fund and \$408.80 paid on the 17th fund.

MRS. LEWIS L. ANEWALT, *Treasurer*,
814 Walnut St., Allentown, Pa.



Exhibit Room at Summer Missionary
Conference

Commencement Exercises

AT THE PHILADELPHIA SCHOOL FOR
CHRISTIAN WORKERS

JULIA HALL BARTHOLOMEW

Every class that graduates from this school makes an individual impression, as we see the fair young women receive their diplomas and consecrate themselves for service. We are so confident in the knowledge of their sincerity and ability; and many prayers go out for their true success and happiness in their respective fields. No pastor who has ever had the assistance of one of the graduates has ever willingly denied himself this help, and there are many reports of wonderful success and happy results of the quiet and efficient work that the well-equipped Deaconesses are accomplishing. Each year the graduating exercises grow more interesting, and the rejoicing increases in the promise of more work along these lines.

Opportunities for graduates are very wide—Deaconesses, Pastors' Assistants, Sunday-School Workers, Social Service and Rescue Workers, Educational Secretaries, Missionaries in the Home and Foreign Field, etc. The demand has exceeded the number of our graduates. And the fields are growing more and more extensive as the work becomes appreciated. Home and Foreign Missions are making new demands for workers each year. The practically trained worker is the one who can best meet the complex problems of the day. The School aims to keep in touch with the different fields of work for women occupied by both Home and Foreign Mission Boards, and seeks to cooperate with them in furnishing the thorough and practical training needed for efficient work in these fields.

Those who cannot go themselves have the great opportunity of supporting this School. It is an opportunity; and it needs the generous and continued financial support that is most necessary to keep the wheels running.

It is the custom to hold exercises in a conveniently nearby church. This year

they were held in the Second Presbyterian Church, Twenty-first and Walnut Streets, Tuesday, the eleventh day of May, at three o'clock. Program:

Hymn 315—"Lead on O King Eternal"
Harp—"Romanze" *Schmeidler*

Mrs. Baesler

Invocation,

Rev. Alexander MacColl, D. D.

Scripture Reading,

Rev. Conrad A. Hauser, D. D.

Hymn 387—"Take My Life and Let it
Be" *Senior Class Hymn*

Sermon, *Rev. W. Beatty Jennings, D. D.*

Presentation of Diplomas and Address to
Graduates,

Rev. Matthew J. Hyndman, D. D.

Miss Caroline Coryell Drake,
Miss Bertha Charlotte Schaake,
Miss Helen Lanning,
Miss Grace Viola Martin,
Miss Mabel Elsie Locker.

Special Students:

Miss Eloise Reed
Miss Nellie Gibson.

Anthem—"O Master Let Me Walk With
Thee."

Harp—Elegie

Smoer

Mrs. Baesler.

Prayer, *Rev. Walter H. Waygood, D. D.*

Hymn 506—"My Jesus As Thou Wilt"
Junior Class Hymn


Benediction.



Chapel at Karuizawa, Japan

Where Our Missionaries Spend Their
Summer

Literature Chat

 HE mission-study year of 1920-21 promises a program of great interest to students of all ages. While at this writing the books have not reached the Literature Table, we have learned something of their contents.

The Central Committee of the United Study of Foreign Missions announces the following text-books:

The Bible and Missions, by Helen Barrett Montgomery.

Lamp Lighters Across the Sea, by Margaret T. Applegarth.

Three of the books previously issued by the Central Committee have been written by Mrs. Montgomery, and all were excellent, but "The Bible and Missions" will have a popularity exceeding any of the others. Bibles will be appreciated as never before, after studying this book.

Chapter titles are as follows:

Chapter 1. The Missionary Message of the Old Testament.

Chapter 2. The Missionary Message of the New Testament.

Chapter 3. Every Man in His Own Tongue.

Chapter 4. The Travels of the Book.

Chapter 5. The Influence of the Book on the Nations.

Chapter 6. The Leaves of the Tree.

(Price: Paper covers 40c., postage 7c.; cloth covers 60c., postage 7c.)

The second book—Lamp Lighters Across the Sea—has the charm of former products from the hand of Miss Applegarth, and handles this great subject for study in a way that must appeal to children. The titles of the chapters follow:

Chapter 1. Handing Down the Big Little Library.

Chapter 2. The Book the Cobbler Made.

Chapter 3. Behind Closed Windows.

Chapter 4. The Book Fished Out of the Water.

Chapter 5. Answering the Giant Question Mark.

Chapter 6. Speaking Their Language. (Price: Paper covers 35c., postage 4c.; cloth covers 60c., postage 7c.)

The Council of Women for Home Missions, and the Interchurch World Movement of North America have published jointly, on the theme "The Church and the Community," the following three books:

The Church and the Community, by Ralph E. Diffendorfer, for adult study, with the following chapter topics:

Chapter 1. Community Life.

Chapter 2. Economic Factors.

Chapter 3. Co-operation.

Chapter 4. Homes and Housing.

Chapter 5. Complex Community Situations.

Chapter 6. Community Leadership.

(Price: cloth, 75c.; paper, 50c., post-paid.)

Serving the Neighborhood, by Ralph A. Felton, is an excellent book for young people's study groups. Titles of chapter follow:

Chapter 1. The Church a Neighboring.

Chapter 2. Home Making, a Christian Calling.

Chapter 3. The New Health Crusade.

Chapter 4. Education Through Play.

Chapter 5. Community Civics.

Chapter 6. Some Successful Churches. (Price: Cloth, 75c.; paper, 50c.; post-paid.)

The Juniors will enjoy "Mr. Friend-o'-Man," by Jay T. Stocking, with the following interesting chapter titles:

Chapter 1. The Church of the Friendly Heart.

Chapter 2. Mr. Friend-o'-Man's Party.

Chapter 3. The Magic Glasses.

Chapter 4. The Neighborhood.

Chapter 5. The Spirit of the Flag.

Chapter 6. Mr. Friend-o'-Man's Gets His Name.

Picture Stories—"Children of the Community." Price 35 cents.

**Woman's Missionary Society of the General Synod
Triennial Report of the Treasurer, May 8, 1917 to May 10, 1920**

Annual Budget	Synods	Paid on the Budget			Special Gifts Home Missions	Special Gifts Foreign Missions	Membership Fund	Thank Offering	Special Church Building Funds
		First Year	Second Year	Third Year					
\$8,238.60	Eastern	\$8,409.51	\$8,996.35	\$10,850.20	\$ 383.81	\$6,801.18	\$1,890.00	\$12,765.37	\$1,250.00
4,485.62	Ohio	3,730.85	5,311.82	4,485.60	2,378.71	2,800.09	1,202.00	12,007.87	32.25
2,453.40	Pittsburgh	2,169.15	3,325.78	2,132.22	1,542.15	2,872.77	825.00	6,509.14	889.06
3,879.00	Potomac	2,436.84	4,024.62	4,968.02	218.26	1,782.30	1,150.00	7,755.06	500.00
599.40	Interior	654.89	596.85	692.61	66.56	520.59	175.00	1,522.76	.....
1,180.80	Central	1,098.23	1,344.99	1,554.34	407.30	521.50	525.00	4,264.09	603.70
459.00	Southwest	427.25	371.05	778.75	304.09	272.57	100.00	3,014.36	5.00
131.40	Northwest	206.40	259.40	385.95	111.00	410.75	150.00	980.87	.....
.....	German of East	45.35	176.45	254.50	.....	1.00	.....	411.84	.....
\$21,427.22		\$19,178.47	\$24,407.31	\$26,102.19	\$5,411.88	\$15,982.75	\$6,017.00	\$49,231.36	\$3,280.01

Synods	Young Woman's Miss. Aux.				Mission Band Department				Forward Movement	Totals
	Budget	Home Missions	Foreign Missions	Thank Offering	Budget	Home Missions	Foreign Missions	Thank Offering		
Eastern	\$704.30	\$23.27	\$215.00	\$291.76	\$410.37	\$291.44	\$1,495.31	\$98.81	.....	\$54,876.63
Ohio	699.31	83.05	303.96	713.02	.....	45.00	76.00	78.00	\$5.00	33,952.53
Pittsburgh	276.47	76.48	128.00	116.49	.....	79.10	117.87	67.37	.....	21,127.05
Potomac	82.35	3.60	35.00	33.51	236.21	61.27	325.90	15.81	5.00	23,633.75
Interior	14.70	.....	10.00	3.87	.....	2.00	.....	50	.....	4,260.33
Central	163.40	25.33	45.00	190.41	.....	43.00	72.61	69.56	.....	10,933.46
Southwest	160.40	19.00	19.00	186.26	.....	3.25	54.20	6.86	.....	5,722.04
Northwest	79.95	5.00	27.90	55.37	5.30	27.93	11.40	17.34	.....	2,734.56
German of East . . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	889.14
	\$2,185.88	\$235.73	\$783.86	\$1,590.69	\$651.88	\$552.99	\$2,153.29	\$354.25	\$10.00	\$158,129.54

OTHER RECEIPTS.

From sales of literature	\$ 3,771.19
Interest	2,802.18
Rent of costumes	29.25
Sale of Y. W. M. A. pins	99.00
Sale of Mission Band buttons	51.60
Akron Convention offering	60.57
Total receipts	\$164,943.33
Balance, May 8, 1917	18,066.85
Grand total for triennium	\$183,010.18

DISBURSEMENTS.

W. M. S. Budget:	
For Girls' School Sendai, Japan	\$19,355.85
For Girls' School, Yochow, China	3,871.17
For Girls' School, Shenchow, China	1,935.58
For Hospital work in China	3,871.17
For Bible women, Japan and China	1,935.58
For Evangelists, Japan and China	1,935.58
For Kindergarten work, Japan and China	1,935.58
	\$34,840.51
Special gifts for Foreign Missions	\$16,202.19
Thank Offering for Foreign Missions	10,878.74
Scholarship	886.50
	27,967.43
	\$62,807.94

Y. W. M. A. Budget:

For Kindergarten, Japan and China	\$ 364.28
For Bible women, Japan and China	364.28
For Girls' School, Sendai, Japan	182.14

\$ 910.70

Special gifts for Foreign Missions	1,414.58
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2,325.28

Mission Band Budget:

Mrs. Hoy's industrial work	\$ 162.98
Kindergarten, Japan and China	162.96

\$ 325.94

Special gifts for Foreign Missions	3,101.94
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3,427.88

Grand total for Foreign Missions for triennium \$68,561.10

W. M. S. Budget, Home Mission Board:

For Church Building Funds	\$ 5,806.75
For Japanese work, Pacific Coast	7,742.34
For general work, Home Mission Board	7,742.34
For Jewish welfare	3,096.93
For Hungarian Bible woman	1,935.58
For colored work	774.23

\$27,098.17

Special gifts for Home Missions	\$ 5,086.57
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Special Church Building Funds	2,385.00
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Thank Offering for Home Missions	11,114.21
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Scholarship	200.00
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18,785.78

\$45,883.95

Y. W. M. A. Budget:

For Church Building Funds	\$ 172.14
For Japanese work, Pacific Coast	364.28
For Hungarian Bible woman	182.14

\$ 728.56

Special gifts for Home Missions	188.96
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917.52

Mission Band Budget:

For Kindergarten, Pacific Coast	\$ 162.98
For colored work	162.98

\$ 325.94

Special gifts for Home Missions	470.01
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795.95

W. M. S. Budget, German Mission Board:

For Church Building Funds	\$ 1,935.58
For general work, German Mission Board	1,935.58

\$ 3,871.16

Special gifts for Home Missions	\$ 325.31
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Thank Offering, German Mission Board.....	3,860.00
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4,185.31

8,056.47

Y. W. M. A. Budget, German Mission Board:

For Indian Mission	\$ 182.14
Special gifts, German Mission Board	46.77

228.91

Special gifts, Mission Band Dept., German Mission Board	82.98
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Grand total for Home Missions for triennium \$ 55,965.78

For Forward Movement 10.00

Grand total for Home and Foreign Missions, triennium, May 8, 1917, to
May 8, 1920 \$124,536.88

DISBURSEMENTS.

Foreign Missions	\$ 68,561.10	
Home Missions	\$47,597.42	
German Board	8,368.36	
	<u>55,965.78</u>	
Forward Movement	10.00	
Total for Missions	\$124,536.88	
Contingent	10,589.49	
..		<u>135,126.37</u>
Balance, May 8, 1920		\$ 47,883.81
Scholarship Bond	\$ 6,000.00	
Home Board notes	4,000.00	
	2,500.00	
	1,000.00	
	6,000.00	
Foreign Board notes	4,000.00	
	5,500.00	
	6,000.00	
	5,000.00	
Two Liberty Bonds	100.00	
Cash in bank	7,783.81	
	<u>\$47,883.81</u>	

BALANCES.

Scholarship fund	\$ 6,019.71
Special Church Building funds	1,689.02
Membership fund	10,082.00
Thank Offering fund	28,982.03
Mission study books	10.06
Kindergarten fund	360.12
Contingent fund	740.87
	<u>\$47,883.81</u>

MRS. LEWIS L. ANEWALT, *Treasurer*,
814 Walnut Street, Allentown, Pa.

Audited May 12, 1920:

MRS. CHARLES H. NADIG,
KATIE S. OCHS,
MRS. C. F. REITER.

SPECIAL GIFTS ITEMIZED

Foreign Missions

For equipment, Woman's Hospital, China	\$ 600.45	For two bells, Shenchow, Rev. Ward Hartman	50.00
For Woman's Hospital, China	305.12	For Kindergarten work of Gertrude Hoy, Yochow	33.00
For Hospital work	200.00	For work of Gertrude Hoy, Yochow	81.30
For beds in Hospital	50.00	For yard of Ziemer Memorial School, Gertrude Hoy, Yochow	6.00
For Hoy Memorial Hospital	30.00	For Mrs. Hoy's Christmas fund	22.00
For Red Cross work, Yochow	18.00	For Mrs. Hoy's industrial work and incidentals	301.25
For Mrs. Hoy, comforts for Hospital	5.00	For Mrs. Hoy's Communion service.	19.94
For Yochow war relief	244.68	For Mrs. Hoy's work among women and girls	6.75
For Elizabeth Miller, nurse	25.00	For Mrs. Hoy's work among Bible women	44.50
For Alice Traub's ward, Leah	30.00	For Dr. Hoy	50.00
For work of Helen Ammerman	85.00	For completing Science Building, Sendai, Japan (\$19,000)	461.58
For work of Rev. Ward Hartman ..	20.00	For home of Catherine Pifer	1,404.02
For work of Mrs. Ward Hartman ..	20.50	For work of Catherine Pifer	110.00
For house boat, Rev. Ward Hartman	46.50	For salary of Catherine Pifer	60.00
For salary of Rev. Ward Hartman..	365.50	For rebuilding North Japan College.	1,605.38
For work of Rev. and Mrs. Frank Bucher	201.19	For North Japan College	1,511.89
For salary of Rebecca Messimer, Shenchow	600.00	For work of Mrs. D. B. Schneder..	450.00
For special work of Rebecca Messi- mer, Shenchow	45.00		

For traveling expenses of Mrs. D. B. Schneder	10.00
For orphans, Mrs. D. B. Schneder..	299.00
For chapel, Japan	85.25
For ground, Girls' School, Sendai..	200.00
For Victrola, Dr. A. K. Faust	10.00
For orphanage Dr. A. K. Faust.....	10.00
For work of Dr. Christopher Noss..	70.00
For piano fund, Mrs. Christopher Noss, through Mrs. H. I. Stahr ..	15.00
For Girls' School, Japan	10.00
For Yasu Takazawa	50.00
For traveling expenses of Mary Gerhard	5.00
For traveling expenses of Prof. Paul L. Gerhard	7.00
For bicycle, Rev. Carl Kriete, Japan	35.00
For Rev. and Mrs. Kriete, kindergarten work	100.78
For Mrs. Kriete, Christmas fund for kindergarten	5.40
For Rosina Black, Japan	15.00
For Ruth Snyder	57.00
For Japanese Mission	5.00
For educating Japanese students...	545.00
For Foreign Mission Day offering..	334.52
For Yamagata kindergarten	143.38
For library for Bible women, Ollie Brick	25.50
For Missionaries' retreat	5.00
For studies of missionaries	5.00
For kindergarten work, Japan and China	374.25
For work of Ollie Brick, Japan ...	5.00
For Bible women, Japan	50.00
For Bible women, Japan and China..	335.00
For education of Chinese for ministry	25.00
For Boys' School, Shenchow, China.	50.00
For Girls' School, Yochow, China..	17.50
For Girls' School, China	203.00
For China Mission	14.25
For Margaret Santee Memorial Library	25.00
For Gate Fund, Girls' School, Yochow, Gertrude Hoy	5.00
For Christian Endeavor missionary..	50.50
For support outgoing missionaries, 1919	100.00
For War Emergency Campaign ..	50.00
For Mrs. J. G. Rupp's China Chapel fund	1,235.45
For Ziemer Memorial School Building, Yochow	20.00
For Mission study books for missionaries	8.94
For general work of Foreign Missions	382.17
For French war orphans	720.00
For Syrian and Armenian relief ..	546.25
For girls in India	5.00
For women's work in foreign fields..	30.00
For education of Chinese students	792.50
	<hr/>
	\$16,202.19

SPECIAL GIFTS ITEMIZED

Home Missions

For library endowment of Central Seminary, Dayton	\$ 920.20
For endowment of Heidelberg University, Tiffin	70.00
For Mission chair, Heidelberg University, Tiffin	10.00
For furnishing room in Heidelberg University, Tiffin	5.00
For linen in Williard Hall	121.60
For books in Williard Hall	5.00
For student, George Snyder	19.00
For student, Ida Peltz	21.00
For student, Mr. Namekawa	15.00
For Hungarian Deaconess, Pittsburgh Synod	1,513.50
For Rev. Ruf, Toledo	20.00
For Rev. D. W. Ebbert	5.00
For Rev. F. R. Lefevre	5.00
For Rev. George Plott	15.00
For Rev. Johnson	22.00
For Norton work, C. J. Trumbull ..	7.00
For work of Carrie M. Kerschner..	5.00
For work of Rev. Shuford Peeler, Charlotte, N. C.	134.26
For work of Rev. Mori, San Francisco	90.00
For pocket testaments, J. L. Twaddell	5.00
For Dixie Sharp, blind organist ...	25.00
For work of Irma Gaal	91.35
For work of Myra Noll	5.00
For Christian Endeavor missionary	50.50
For Fairview Park Hospital, Cleveland	10.00
For German Hospital, Cleveland ..	5.00
For Dayton City Rescue Mission ..	5.85
For Phoebe Deaconess Home, Allentown	35.00
For Home for Aged, Toledo	45.00
For support of Mrs. Bushong	180.00
For deaconess work, Toledo	5.40
For Bethany Orphans' Home	10.00
For Nazareth Orphans' Home	113.00
For Ft. Wayne Orphans' Home	111.00
For Butler Orphans' Home	5.25
For St. Paul's Orphans' Home	5.00
For Hoffman Orphans' Home	75.00
For Ft. Wayne Orphans' Home, Victrola	10.00
For Jewish Mission, Brooklyn	95.62
For Jewish Mission, Chicago	5.00
For Jewish Mission, Spilvacque	15.00
For Jewish Mission, Philadelphia ..	112.90
For work of Rebecca Forman, Philadelphia	103.50
For traveling expenses of Rebecca Forman to Tiffin	22.11
For new Indian building	10.00
For Indian Mission, Idaho	6.00
For Edith Lahr, Black River Falls..	62.65
For work of Rev. Stucki, Indian Mission	90.66
For Black River Falls, Indian Mission	126.00

For Mission House, Sheboygan, Wis.	10.00
For church building	25.00
For Los Angeles Memorial	27.50
For Community House, San Francisco	15.00
For Mission, Madison, Wis.	10.07
For Mission, Wind Gap	1.00
For St. Paul's, Allentown	29.50
For Flu Memorial Home	2.00
For Winston-Salem, N. C.	3.00
For Mennonite Mission, Canton	15.00
For Riedesel Mission, Idaho	32.50
For Sugar Creek	25.00
For Akron City Mission	5.00
For Wooster Church, Wooster, O.	40.00
For Orrville, Ohio	100.00
For Union missionary, Canton	5.00
For Dayton Americanization work	60.78
For kindergarten (Japanese), San Francisco	55.45
For Harbor Missions	17.50
For Anti-Polygamy Crusaders' fund	3.00
For Mission study books	5.00
For War Emergency Campaign	43.00
For National Service Commission	18.00
For progressive project	29.06
For expenses of speaker, Bluffton	10.00
For Colored Mission, Bowling Green	153.42
For Colored Mission work	4.13
For Colored Y. M. C. A., Dayton	3.00
For general work of Home Missions	218.69

\$ 5,411.88

SCHOLARSHIP FUND

For tuition, Rosina Black, senior Heidelberg University	\$ 300.00
For tuition, Rosina Black, Kennedy School of Missions	300.00
For course of study, Ollie Brick	186.50
For course of study, Lydia Lindsey	100.00
For course of study, Kate I. Hansen	100.00
For course of study, Elizabeth Miller	100.00

\$ 1,086.50

SPECIAL CHURCH-BUILDING FUNDS

Samuel B. Snively, special fund	\$ 500.00
Philadelphia program	500.00
W. M. S. of Allegheny Classis	500.00
Completing fund, W. M. S., St. Paul's Classis	385.00
W. M. S. of Lehigh Classis	500.00

\$ 2,385.00

THANK OFFERING FUND

For completing Science Building, Sendai (\$19,000)	\$ 8,597.17
For equipment, Ziemer Memorial School Building, Yochow	1,000.00
For French war orphans	180.00
For National Service Commission	100.00
For Foreign Mission Day offering	31.87
For outfit of Rosina Black	56.00

For outfit of Elizabeth Zetty	56.00
For Elizabeth Zetty, student, Kennedy School of Missions	407.70
For Elizabeth Zetty, salary, 12 mos.	700.00
For Jewish Mission, Brooklyn	200.00
For ministerial relief	700.00
For general work, Home Mission Board	500.00
For Church Building fund, Home Mission Board	1,000.00
For Children's Endowment fund	500.00
For completing special Church Building fund, St. Paul's Classis	115.00
For general work, German Mission Board	1,500.00
For Church Building funds, Mission Board	1,500.00
For Indian Mission, general work	300.00
For Indian Mission, salary of two teachers, one year	560.00
For salary of Irma Gaal	700.00
For salary of two additional Hungarian deaconesses	1,800.00
For expenses of Irene Basso, student	500.00
For salary of Irene Basso, 10 mos.	750.00
For expenses of Grace Martin, student	500.00
For expenses of Myra Noll	80.00
For expenses of Rebecca Forman, student	733.04
For salary of Rebecca Forman, 15 months	1,050.00
For expenses of Ida Peltz, student	316.17
For salary of Ida Peltz, 17 weeks	325.00
For Colored Mission, Bowling Green, Ky.	75.00
For salary of teacher, Bowling Green, Kv.	120.00
For salary of Carrie M. Kerschner, 9 months	900.00
For Forward Movement, transferred for educational work	500.00

\$26,352.95

Y. W. M. A. SPECIAL GIFTS

Foreign Missions

For initial kindergarten outfit, Japan	\$ 150.00
For 1917 kindergarten program	312.35
For previous kindergarten work, Reimburse Board	168.37
For kindergarten teacher, Japan	10.00
For Gate fund, Girls' School, Yochow, Gertrude Hoy	19.75
For Bucher children, Shenchow	100.00
For Rev. Carl Kriete, baptismal font	10.00
For Missionary retreat	5.00
For Hospital China	8.00
For North Japan College	43.61
For Bible women, China	59.00
For work of Gertrude Hoy	2.00
For Girls' School, Japan	5.00
For general work, Foreign Missions	12.50
For Mrs. J. G. Rupp's China Chapel fund	2.90

(Continued on Page 280)

MISSIONARY FINANCE

BOARD OF HOME MISSIONS General Fund Receipts for April

Synods—	1920.	1919.	Increase.	Decrease.
Eastern	\$21,582.39	\$7,417.54	\$14,164.85	
Potomac	8,656.75	3,803.91	4,852.84	
Ohio	4,661.38	1,858.42	2,802.96	
Pittsburgh	3,631.83	1,672.70	1,959.13	
Interior	653.20	453.40	199.80	
German Synod of East.....	1,143.66	768.60	375.06	
*Central	47.68		47.68	
*Northwest				
*Southwest				
†W. M. S. G. S.	1,684.81	1,268.80	416.01	
Y. P. S. C. E.	10.00	10.00		
All other sources.....	85.00	725.66		\$640.66
	\$42,156.70	\$17,979.03	\$24,818.33	\$640.66
			640.66	

Increase for the month, \$24,177.67

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$1,098.87 additional for Church building Funds and other causes.

BOARD OF FOREIGN MISSIONS Comparative Receipts for Month of April.

	1919.			1920.			Increase.	Decrease.
	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>		
Eastern	\$8,296.49	\$2,570.17	\$10,866.66	\$20,910.13	\$1,731.70	\$22,641.83	\$11,775.17	
Potomac	3,199.54	2,984.77	6,184.31	8,789.91	1,282.40	10,072.31	3,888.00	
Pittsburgh	1,672.70	626.97	2,299.67	3,631.83	768.08	4,399.91	2,100.24	
Ohio	1,906.50	2,529.86	4,436.36	4,661.38	1,536.25	6,197.63	1,761.27	
Interior	400.00	245.38	645.38	435.60	709.91	1,145.51	500.13	
Central	999.59	1,022.71	2,022.30	474.01	258.56	732.57		\$1,289.73
German of East	591.00	297.69	888.69	899.76	224.63	1,124.39	235.70	
Northwest	70.00	240.70	310.70	283.92	151.80	435.72	125.02	
Southwest	147.00	117.70	264.70	200.50	233.69	434.19	169.49	
Bequests		50.00	50.00					50.00
Annuity Bonds.		500.00	500.00					500.00
W. M. S. G. S..		1,458.00	1,458.00		4,172.78	4,172.78	2,714.78	
Miscellaneous...		27.70	27.70					27.70

Totals....\$17,282.82 \$12,671.65 \$29,954.47 \$40,287.04 \$11,069.80 \$51,356.84 \$23,269.80 \$1,867.43
Net Increase, \$21,402.37

A TITHE OF A DOLLAR A DAY

If the entire membership of the Protestant Church would tithe on the basis of 10c. a day the total received from such tithing processes would pay all bills of the church on the 1918 basis, and give a surplus of over \$700,000,000 per year, or double the askings of the United Simultaneous Campaign of the Interchurch World Movement and over four times the amount to be paid in 1920 in the askings of the Interchurch Budget.

The great problem and task of our United Simultaneous Campaign is to so thoroughly organize our counties and communities and churches as to reach the last man and woman and give them a chance to face the facts and to contribute to this great twentieth century Christian undertaking.

Wanted!

Copies of the December, 1919, **OUTLOOK OF MISSIONS.** Address the office, 15th and Race Streets, Philadelphia, Pa.

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For the Board of Foreign Missions.

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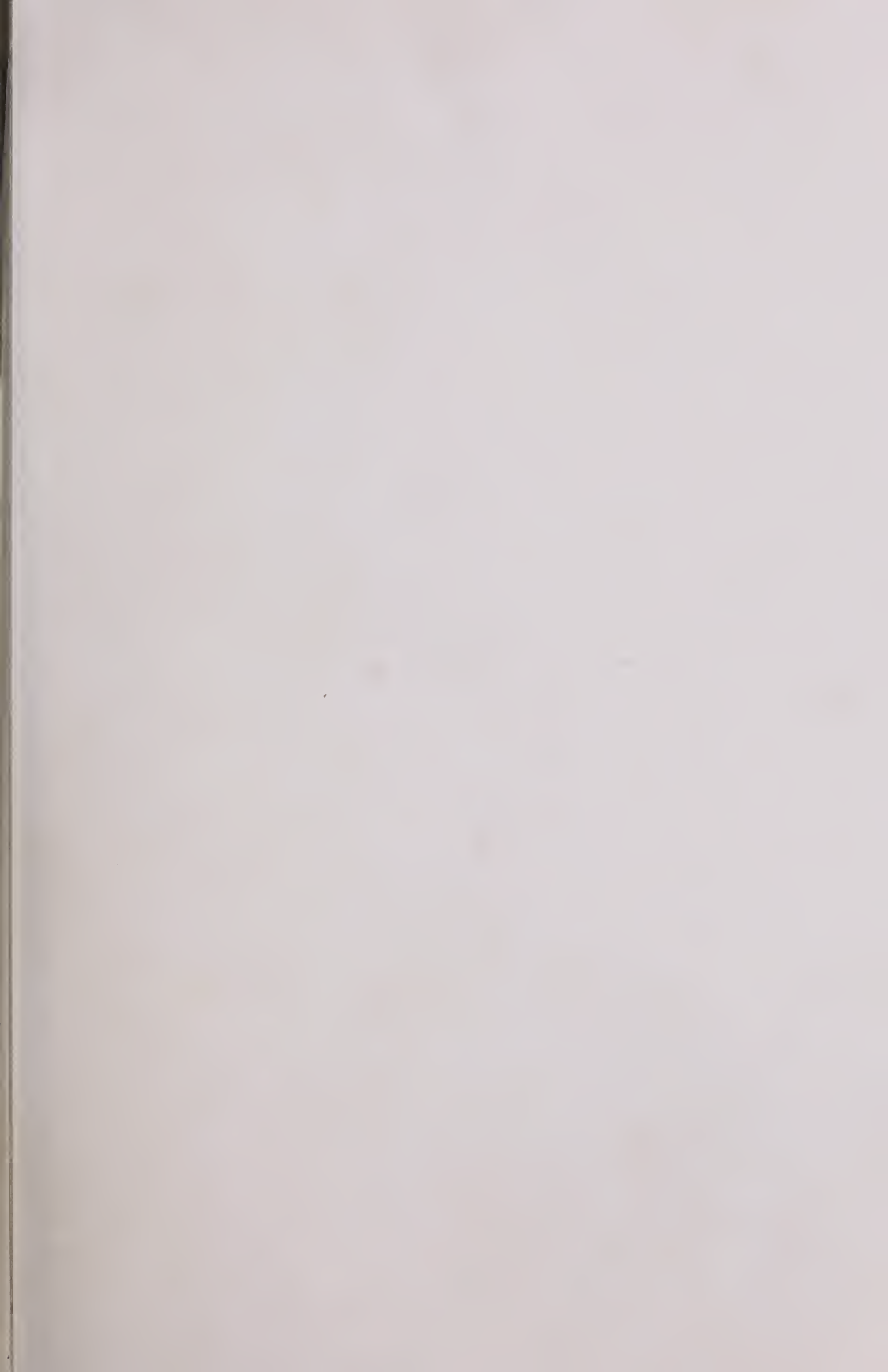
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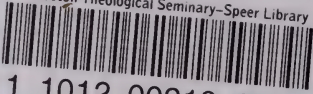
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